CHRISTIAN LITERATURE IN INDIA AND CEYLON

A. C. CLAYTON

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA
Madras Allahabad Calcutta Rangoon Colombo
1920

Christian Literature in India and Ceylon

An account of the Christian Literature published in the vernacular languages and in English by Protestant Missions

Approved by the National Missionary Council of India

BY

A. C. CLAYTON

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PREFACE

THIS account of the Christian literature published in the languages of India and Ceylon and in English by Protestant Missions—including the Publishing Societies—in those lands is in response to an appeal sent by the American and British sections of the Literature Committees of the Edinburgh Continuation Committee[1] to the Literature Committee of the National Missionary Council of India for a complete statement of the present situation and of the needs that must be met if this branch of missionary work is to be made effective.

For that statement the Representative Councils of Missions in the various Provinces through their Literature Committees made surveys of the Christian literature available in the languages used in the respective Provinces. Most of these were printed and contain much valuable information.

The Literature Committee of the National Missionary Council appointed a sub-committee, consisting of the Rt. Rev. E. H. M. Waller, Bishop of Tinnevelly, the Rev. H. Gulliford and myself, to collect the information in these Provincial Surveys; add to it any other matter that might help those in Britain and America who are striving to secure better support for Christian literature in India; and combine the various statements of need into one Programme of Advance.

The present volume contains the information that our helpers at the Home Base have asked for, defines the great general needs, and attempts to show how, by co-operation on

[1] During the War these Committees became the Literature Committee of the Foreign Missions Conference of North America, and the Literature Committee of the Conference of Missionary Societies of Great Britain and Ireland.

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the Foreign Field and between the Boards and Societies at home, Christian literature may become the power that it ought to be in India.

A Tentative Edition of this report was submitted to all members of the Literature Committee of the National Missionary Council of India, to all who had prepared the reports on the Christian literatures in the various languages, and to several other workers who had special knowledge.

All these were asked to send their criticisms or suggestions to me.

These criticisms and suggestions were carefully collated. This report was then presented to a Literature Conference and to the Literature Committee of the National Missionary Council of India for final discussion.

This edition incorporates the changes suggested in the course of the discussion, and may be regarded as an authoritative statement of fact and a considered expression of practical policy.

The Programme of Advance is printed separately giving in detail the requests for grants required during the next few years.

I am deeply indebted to many fellow-workers for information, and particularly to Bishop Waller of Tinnevelly and the Rev. H. Gulliford, for criticisms and suggestions on the proofs of the 'tentative' edition.

KODAIKANAL,
SOUTH INDIA, A. C. CLAYTON.
December, 1920.

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CHAPTER I

THE IMPORTANCE OF CHRISTIAN LITERATURE IN INDIA AND CEYLON. THE READERS. THE PROBLEMS

1. The importance of literature as a missionary instrument

The importance of Christian books and tracts for the evangelization of those who are not Christians, and for the instruction and edification of those who have become followers of the Lord Jesus Christ, can scarcely be over-estimated, especially in these days when, in certain parts of India, 'mass movements' are bringing thousands of very ignorant folk into the Christian church. Since long before the Christian era literature has been one of the moulding forces in the life of Hindu India—'the Land of the Vedas'. The written word has been the guide and inspiration of those who have formed the thought of the land. To this day the learned and the unlearned alike still render devout reverence to the Scriptures of their faith.

The beginning of Christian literature in India

The earliest Christians in India were the ancestors of those who are now known as the Syrian Christians of the Malabar Coast. It is impossible to say definitely when they arrived in India, but it is probable that Christianity

reached Malabar seventeen hundred years ago. So far as can be ascertained, apart from liturgical manuals, no Christian literature, in the ordinary sense, can be traced definitely to the Christians of St. Thomas. Christian literature in India dates from the coming of the Portuguese, about half a century after the discovery of printing.

The Jesuit missionaries

The first regularly equipped Catholic mission of Franciscan friars from Portugal, reached India in 1500. It was with the arrival of St. Francis Xavier in 1542 that the mission of the Society of Jesus began, and the missionaries of this Society, from the very beginning, made use of Christian literature. Saint Xavier himself was not proficient in any vernacular, but on his evangelistic journeys throughout South India, he distributed books composed in the vernacular, written on palm leaves, containing Christian teaching. Before the end of that century the Jesuits had set up a printing press, and had made use of it to publish several works. About the year 1578 Father Joao de Faria, S.J., cut Tamil types at Punikayal (or Punicael), on the Pescaria (Tinnevelly) Coast. The most ancient printed Christian Tamil book still extant is a short catechism printed at Cochin in 1579 or 1589. This is probably the first Christian vernacular book printed in India.

Father Thomas Stephens, variously known as Estavao, Padre Estavam, Busten, etc., was the first Englishman historically known to have reached India. He arrived in 1579. He was a member of the Society of Jesus, and became Rector of the Jesuit College in Goa. He gave

much time to writing. Among his works were a 'Catechism' in Kanarese, and a *Grammar of the Konkanī Language*—the first grammar of an Indian language to be written by a European. His chief work was *The Christian Purāna*, a poem in ninety-four cantos treating of sacred history from the Creation to the Resurrection and Ascension of Christ. It is written in Konkanī, a dialect of Marāthī, and in Roman characters. It was first printed in 1616, and after a long period during which no printed copy was known to exist, it was reproduced in 1907, with a biographical note, introduction, etc., by Mr. Joseph L. Saldanha, of St. Aloysius' College, Bangalore. It has always been held in high esteem by the Roman Catholic Christians of the Konkan, and has been described by a distinguished Marāthī scholar and poet, not himself a Christian, as a book which will live as long as the Marāthī language lasts.

Robert de Nobili came to India in 1606, and founded the Jesuit Mission in the Madura District on the eastern side of South India. He was a man of immense literary genius and activity, and left behind him a number of Tamil books written on palm leaves. He composed poetical Laments on the Passion, on the Desolation of the Holy Mother, and on the Fall of Adam, that were learnt and sung by the Christians of his day (Chandler, *The Jesuit Mission in Madura*, p. 33). He wrote under the name of *Tatva Potakar*, 'The Teacher of Truth'.

Perhaps the greatest of all masters of an Indian language, Constantius Joseph Beschi, was also a member of the Society of Jesus, and a distinguished author and poet in Tamil. He landed at Goa in 1710 and died at

Ambalacat in 1747 (Besse, *Father Beschi*, pp. 15, 173). His poetry ranks with classical Tamil verse. His prose is exceedingly felicitous. His grammars and dictionaries, and his translation of the *Kural*, the chief of Tamil classics, are admirable. The academy of Tamil scholars of his day, known as the Madura Sangam, conferred on him the title *Vira-Mā-Munivar* or 'the great Hero-devotee'.

The Lutheran missionaries

On July 9, 1706, one hundred years after the commencement of the Jesuit Mission in Madura by de Nobili, and about four years before Beschi landed at Goa, two Protestant missionaries, Bartholamaus Ziegenbalg and Heinrich Plutschau landed at Tranquebar. Six days after their landing they began to learn Portuguese, then somewhat widely used in South India and Ceylon as the language of trade. It was some months before they could begin the study of Tamil in any satisfactory fashion; but by November they had acquired sufficient knowledge to start to translate Luther's Catechism into 'the Malabar', as the Tamil language was then commonly called.

By 1709 Ziegenbalg had written several books in Tamil. By 1711 he had completed the translation of the New Testament into Tamil. In 1711 the first printing press for the Tranquebar Mission arrived with a stock of ordinary roman type. This was called 'the Portuguese Press', because it was possible to print Portuguese at it. Next year a press arrived with a stock of Tamil type, and a tract called *Against Idolatry*, written by Ziegenbalg, was

printed. In 1713 Luther's *Smaller Catechism* followed. (Fenger, *History of the Tranquebar Mission*, p. 87.) These were the beginnings of Protestant Christian literature in India.

The Serampore missionaries

Carey, Marshman and Ward, the Serampore missionaries, are best known for the many translations of the Bible published by them, but it should be remembered that they were authors and writers of tracts, books and newspapers as well as translators of the Scriptures.

Curiously enough the first tract, *The Gospel Messenger*, a hundred lines of Bengali verse, and the first *Examination of Hinduism* in Bengali, were written by Ram Basu, a most accomplished Bengali scholar, who never became a Christian. The first Bengali magazine, the *Dig-darshan*, and the first Bengali newspaper, the *Samāchār Darpan* or the *Mirror of News*, were begun on the initiation of Marshman in 1818 (Smith, *Carey*, p. 204).

The beginnings of Christian missions in India by the Jesuit Fathers, the Lutheran ministers and the Serampore brotherhood, thus afford clear evidence that they all, though very different in their methods, attached much importance to Christian literature as a means of accomplishing the missionary purpose.

2. What books can do

Abundant proof exists of what a Christian book or tract can accomplish. Only a few typical instances can be mentioned here.

Roman Catholics throughout South India venerate the memory of Hilary, 'a very learned Paraiyan,' who was converted to Christianity by

a book—perhaps one of those distributed by St. Xavier—nearly three hundred years ago (Chandler, *Jesuit Mission in Madura*, p. 30).

In Travancore, the great Christian churches of the London Missionary Society trace their beginnings to Vedamanikkam the Pariah, who, more than two hundred years ago, was convinced of the truth of Christianity by a tract, entitled *True Wisdom*, given to him by Kohlhoff in Tanjore.

Krishna Pal, Carey's first convert, who for sixteen years had been a spiritual leader (*Guru*) of the somewhat theistic Ghospara school, was led to consider the claims of Christ by a Bengali tract, given to him by Carey's erratic friend Dr. Thomas. Krishna Pal was baptized at the end of 1799.

In 1800 Petambar Singh, a man of fifty, of the writer caste, who had sought 'deliverance' for thirty years at many Hindu shrines and in many Sanskrit books, read one of the earliest tracts of the Serampore press. He walked forty miles to see Carey and he received fuller instruction from him, which resulted in his conversion.

A Christian preacher passes a school and gives a Telugu tract to a bright lad, a sepoy's son. Seven years later that lad, now a sepoy himself, becomes a Christian. He rises from rank to rank, till he is Subadar, faithful to Christ all the time. In 1900 when he retires on pension he becomes an evangelist connected with the Telugu Baptist Mission in Hyderabad (*C.L.S. Indian Bookman*, October, 1913).

Some years ago a young man who was earning his living as a manufacturer of sweetmeats in the north of India picked up a piece of paper to wrap up some of his wares. A passage in the printing attracted his attention and he read it. It proved to be a portion of a Christian publication which had been thrown away. But it contained in a few sentences a priceless message for that young man. For years he had been struggling and seeking for the forgiveness which this one page of print now told him could be obtained in Jesus Christ. He sought that forgiveness and found it; and to-day he is a particularly efficient minister of the gospel in one of the provinces of North India (*Christian Literature*, Madras, 1911).

A few years ago a villager, known to the present writer, in the Tamil country read a little Tamil Christian poem called *Gnanodhayam, the Dawn of Wisdom*. He knew much about Hinduism and was tired of it all. He had heard something of Islām and his mind was all but made up to become a Muḥammadan. But this tract told him of God who had come as the Teacher, Healer, Friend and Saviour of men. That man became a Christian and led scores of his own family and clan with him.

A Telugu man read Howard Campbell's *Christian Evidences*: 'That book,' says he, 'enabled me to obtain a firm faith in Christianity and peace and joy in Christ the Saviour of the World' (*Harvest Field*, 1909, p. 104).

A learned Hindu scholar in Benares translated *The Imitation of Christ*. From that time he always carried it about with him, and though he did not become a Christian by baptism, he preached wherever he went that all men should make 'the imitation of Christ' the rule of their lives.

A few years ago Miss Louise Marston wrote a story containing Christian teaching and the man who translated it into one language was converted as he translated it.

A wandering ascetic on his way to Rameswaram—a great shrine in South India—received a tract. 'I have been all over India seeking peace,' said he, 'I am now on my way to Rameswaram. I will go on and try its virtues. If I receive peace there, well. But if not, I will return to you and try the way set forth in this tract.' He went to Rameswaram, but found no peace there and he returned to Manamadura and became a good and faithful follower of Christ (*American Madura Mission Report*, 1911).

There is no need to add more. The printed page has again and again been evangelist and teacher to those who without it would have never known the truth.

3. The readers

(i) The number of those who, at the present day, can read is a standing challenge to us to see that they are reached and helped by the printed page.

It is not easy to make the figures speak for themselves, for India is really a continent with a population seven times greater than the population of the United Kingdom or of Japan, but a very brief summary may possibly indicate the extent of the modern opportunity.

Multitudes of the inhabitants of India are entirely ignorant of reading in any form, but the number of those who can read is not inconsiderable, and is rapidly increasing.

Taking the figures of the Census of 1911, which are the latest general returns that we have, there are in all India :

Males	...	161,338,935
Females	...	153,817,461
Total	...	315,156,396

In Ceylon there are

Males	...	2,175,030
Females	...	1,931,320
Total	...	4,106,350

In taking the Census, one of the objects of the enquiry was to find out how many of those 320 millions were 'literates'. By this term the Census authorities mean persons who can read and write. The reading and writing which they possess is, of course, frequently very small indeed, but it may be taken that the ordinary literate can at least understand a tract in simple vernacular speech. And though in many cases the man who can read, reads very little, on the other hand in a village the one man who can read often becomes, in an unofficial way, reader to the whole village. Night after night the villagers gather around him and he spells out to them such vernacular newspapers or tracts as may come his way—which thus reach many beside the actual 'literate' himself.

In India

There are now of these literates in India :

Males	...	16,938,815
Females	...	1,600,763
Total	...	18,539,578

The disparity between the number of women and girls who can read, and the number of men and boys who can read, should be noticed, for it is significant of one of the features of Indian social life that has always to be remembered. **Roughly speaking we may say that while one man in ten in India can read, only one woman in one hundred can do so.**

Amongst these 'literates', the number of those who are 'literate in English', that is, are able to read and write and understand English, should be noticed. In all India among Christians and non-Christians they number :

Males	...	1,518,361
Females	...	152,026
Total	...	1,670,387

(*Census Report*, 1911, Appendix, Table X.)

The figures relating to the Christian community in India deserve special attention. There are in all India 3,876,203 Christians including European and other non-Indian Christians. (*Census Tables*, 1911, p. 378.) The following are the figures for Indian Christians, omitting European and non-Indian Christians (*Census Tables*, 1911, p. 69.) :

Males	...	1,816,120
Females	...	1,759,857
Total	...	3,575,977

N.B.—It should be added that it is nearly nine years since this census was taken, and that probably these figures should be considerably increased.

Taking the Indian Christian community at more than three and a half millions, it is very encouraging that nearly 600,000 of them can read and write their own language. The figures in the Report are :

Males	...	413,853
Females	...	168,347
Total	...	582,200

The compiler of the Census points out that **one Indian Christian in six is able to read and write ; one male in four, and one female in ten** (*Census Report*, 1911, p. 296).

The proportion of Indian Christians who are able to read and write English is one in five of those who are 'literate' in their own language. The figures are :

Males	...	80,209
Females	...	30,532
Total	...	110,741

(*Census Tables*, 1911, p. 59.)

In Ceylon

The figures supplied about Ceylon are not so complete. As has already been mentioned the population of Ceylon is over four millions. The proportion of those who can read is much higher than in India. This is seen in the figures for the Christian Community.

The number of Ceylon Christians is

Males	...	214,344
Females	...	194,824
Total	...	409,168

Of these, those who can read and write their own language are :

Males	...	118,432
Females	...	72,632
Total	...	191,064

That is, roughly, one Ceylon Christian out of two can read.

Comparing these figures with these figures of the previous Census, 1901, and estimating the increase in the number of literates accordingly, it is quite fair to say that **there are to-day in India and Ceylon 21,000,000 persons who can read their own language, and probably 2,000,000 who can read English.** Those who can be reached by the printed page, whether in the vernacular or in English, are, indeed, a great company.

(ii) It must always be remembered that these numbers of literates in the vernacular and in English are not stationary. The Government of India, the Local Governments, the Governments of Native States, the Government of Ceylon and almost all Missionary Societies are carrying on in various degrees a very great educational work. There were in 1918 eight million pupils in the various schools and colleges in India (*Indian Year Book*, 1920, p. 413). The rate of increase varies greatly in different years but, including Ceylon, **the number of those who can read and write increases by some 250,000 to**

300,000 new readers each year. The effort to educate the **320,000,000** inhabitants of India and Ceylon will not at once be crowned with complete success, but so large an addition to the number of readers every year (and that increase becomes larger every year), gives us a continually greater opportunity of rendering service to our Master.

(iii) And not only are the numbers of those who can read a challenge to us to make the fullest use of books and tracts to announce Christ to them, the numbers of those who have become Christians and are now within the Church claim a share in the heritage of knowledge, experience and Christian training that we have inherited through the books that have come to us.

Of the 800,000 indigenous Christians who can be helped and built up in the faith by Christian literature, many are Indian ministers, pastors, clergy and preachers. Many others are catechists, evangelists, teachers or Bible-women, often living in towns or villages where they are the only followers of the Lord Jesus. The responsibility of preaching and teaching the True Way rests on them. Is it fair to leave them without the aid of books and tracts and magazines that might be helps and comrades to them in their difficult work of witnessing, guiding and heralding ?

There are the Christian young men and young women growing up, many of them taught in our schools. Their minds are open. Their intelligence is alert. They belong to study-circles or to guilds or Bible classes. We have learned from biography, history, from books on social helpfulness, and temperance and healthy living, from *The Pilgrim's Progress*, Augustine's *Confessions*,

from scores of books on character-building and social service. The young men and young women of our Churches in India and Ceylon need the same kind of uplift from the same kind of books.

In many a language we have given them the Gospel in their own tongue, a great and beautiful gift. But the early Church that had the Gospels needed the *Shepherd of Hermas*, *The Teaching of the Twelve*, *The Acts of Paul and Thecla* and *The Acts of Peter and Paul.*

The Christians who can read need first and most the Gospels in a language that they can understand. There is no doubt that that is the greatest need.

But for the building up of Christian character, for the informing of the minds of those who have entered the Way of Life, for the definition of ideals and duties in India to-day, vernacular and English Christian literature has work to do of the utmost value.

4. Problems dealt with in this volume

The Government, the Missions and missionaries have viewed the advance of education and the increase in the number of those who can read, with continuous satisfaction. The Missions have helped to the utmost of their ability, appointing scores of workers, both men and women, to give practically all their time and strength to teaching in colleges and schools. The mass movements in Northern and Central India and in the Telugu country have recently brought thousands within Christian influence. Village schools, of the simplest kind, all adding to the number of readers, have been commenced in hundreds of villages during the past few years. But the

21,000,000 readers of India and Ceylon, and the 800,000 Christian readers, in particular, present Missions and missionaries to-day with at least three very great problems.

I. What have these millions to read when they have learned to do so?

II. How far does Christian literature meet that need?

III. If it is insufficient, how is that need to be met?

CHAPTER II

The survey of existing Protestant Christian Literature

1. 'Christian literature' defined. Limitations

It may be well, before entering on the detailed survey of Christian literature in India and Ceylon, to remind ourselves of what is meant in this report by the term 'Christian literature'. 'Christian literature' includes all books, tracts, and magazines, published in India or Ceylon in English or in the vernacular languages, with the purpose of expounding the teaching of Christianity; illustrating that teaching by biography, history, or story; and applying it to home life, to social life, and to social problems such as caste. 'Christian literature' also includes recreative and instructive publications inspired by or in harmony with Christian ideals, and studies of non-Christian religions, systems of thought and sacred books for missionary purposes.

Note i.—This survey of Christian literature does not attempt to deal with the existing or the needed translations of the Bible. In this matter there is and always has been the fullest and most cordial co-operation between the Missions and the British and Foreign Bible Society and the other Bible Societies. The work of the British and Foreign Bible Society in particular is beyond praise and all the Missions are its grateful debtors. And in all languages that do not possess the Scriptures it may be taken for granted that missionaries would unanimously put the claim for generous support for the translation of the Gospels and the

New Testament at the head of any appeals on behalf of Christian literature.

But the Bible Societies of Britain and America can best represent their own claims.

Note ii.—This survey does not deal with school books, such as arithmetics, grammars, reading books, vocabularies, histories and geographies.

Note iii.—This survey does not deal, except in isolated instances, with Roman Catholic literature. Regarding Roman Catholic literature, it may be stated, generally, that it consists largely of educational works, manuals of theological teaching, devotion and controversy, lives of the Saints and some editions of the Scriptures and scripture narratives. There are certain magazines, both vernacular and English.

2. How this survey of Christian Literature was made

The survey of Christian literature in India and Ceylon has been prepared under the direction of the Literature Committee of the National Missionary Council of India.

Towards the end of 1916, at a meeting held in Bombay, the Literature Committee had before it requests, both from America and Britain, for a statement of the needs of Christian literature in India, which should be more or less complete and authoritative. The Committee decided that such a statement could only be compiled after a very careful and detailed survey of the whole situation had been carried out. For this purpose reference was made to the Provincial Representative Missionary Councils of

Madras,
Bombay,
Mid-India,
United Provinces,
Punjab,
Bengal and Assam,
Bihar and Orissa,
Burma.

Each of these Councils has a Committee dealing with Christian literature. Each Council was asked through its Literature Committee to make a survey of Christian literature available in the vernaculars spoken in the area under the cognizance of the Council. For instance, the Madras Representative Council was asked to prepare surveys of Christian literature in Kanarese, Malayālam, Tamil and Telugu.

The Literature Committee of each Council was further asked to prepare a statement showing what books and tracts are immediately required in the languages dealt with, and what grants are required in order to carry out a practical programme of literary advance during the next two, three or four years.

During 1916-17 this work was begun. It was carried out on somewhat different lines in different Provinces. More rapid progress was made in the case of some languages than in the case of others. But towards the end of 1917 these Provincial Surveys were, in many cases, approaching completion and a few programmes of advance had been formulated with some amount of finality.

At the meeting of the Literature Committee of the National Missionary Council of India, held in Coonoor in November, 1917, several of these Provincial Surveys were presented, but it was evident at once that the amount of matter they contained, its diversity, and the need in some cases for further correspondence or consideration, made it impossible for the Literature Committee itself to hope to prepare any resultant statement from them.

The Literature Committee, therefore, appointed a sub-committee consisting of—

The Right Rev. E. H. M. Waller, Bishop in Tinnevelly and Madura.

The Rev. Henry Gulliford, and

The Rev. A. C. Clayton (*Convener*).

This sub-committee was to gather all necessary information about existing Christian literature in India and its needs, classifying and summarizing the details given in the Surveys prepared by the Provincial Representative Councils; to prepare a memorandum, containing all the facts likely to be helpful to those at home; and to draw up a general Programme of Advance in a form which will help those at home to understand what is required if Christian literature is to be rightly and sufficiently subsidized to do its full work as an instrument of missionary endeavour in India to-day.

3. The Surveys

The names of those who have compiled the Provincial reports, in each language are given below :—

Burmese	... The Rev. W. Sherratt.
Tamil	... The Rev. A. C. Clayton.
Malayālam	... The Revs. T. K. Benjamin and W. S. Hunt.
Kanarese	... The Rev. Henry Gulliford.
Telugu	... The Rev. J. C. Knight Anstey.
Marāthī	... The Rev. R. B. Douglas.
Sindhī	... The Rev. F. J. Western, M.A.

During 1919 the Literature Committee for Ceylon associated itself with this survey and with *The Programme of Advance*.

Oriyā	... The Rev. Gordon S. Wilkins.
Bengali	... The Revs. G. Howells, PH.D., S. S. Mukerji, B.A., and A. C. Ghosh.
Hindī	... The Rev. Edwin Greaves and N. K. Mukerji, Esq., B.A.
Urdū	... The Rev. F. J. Western, M.A.
Gujarātī	... The Rev. H. R. Scott, D.D.
Panjābī	... The Rev. Canon Gulliford.
Sinhalese	... The Revs. J. Passmore and J. deSilva and J. Wikramaratna, Esq.
Minor Languages..	The Revs. F. J. Western, M.A., Henry Gulliford, A. C. Clayton, and the late Andrew Campbell, D.D.
English	... The Rev. H. A. Popley, B.A.

The languages are, of course, but few among the 220 languages and dialects of India and Ceylon, but the greater languages specified are spoken by 260 out of the 320 millions of India and Ceylon. The chapter on the minor languages and dialects will show the condition in regard to most of the other languages and sub-languages.

This summary is based on the Provincial Surveys. Several of these are in print, giving reports of the Christian books and tracts available in the language.

The following[1] have been published:

Burmese.

Tamil.

[1] Copies are to be had from the Secretary of the Christian Literature Society for India, Post Box No. 501, Park Town, Madras.

Malayālam.
Kanarese.
Telugu.
Marāthī.
Oriyā.
Bengali.
Hindī.
Urdū (or Hindōstānī).
Gujarātī.

Heartiest thanks are due to those who have taken part in the compilation of these Surveys for the information which they have collected. Without their work this general review could not have been written.

The matter in the Classified List prepared in connection with these Reports is arranged under the following headings, though, some catalogues do not follow this classification precisely.

I. BIBLICAL AND EXPOSITORY

1. COMMENTARIES AND EXPOSITIONS
   OLD TESTAMENT
   NEW TESTAMENT
2. LIVES AND STUDIES OF CHRIST, PAUL AND OTHER BIBLICAL CHARACTERS
3. CONCORDANCES AND SUBJECT INDEXES
4. HARMONIES OF THE GOSPELS
5. DICTIONARIES OF THE BIBLE, AIDS, HELPS
6. SCRIPTURE HISTORIES AND GEOGRAPHIES

II. THEOLOGICAL

1. DOGMATIC AND DOCTRINAL
2. CATECHISMS
3. HOMILETICAL WORKS
4. PASTORAL THEOLOGY AND CHURCH ORGANIZATION
5. CHURCH HISTORY
6. HISTORY OF MISSIONS

III. APOLOGETIC LITERATURE
  1. EVIDENCES OF CHRISTIANITY
  2. BOOKS DEALING WITH HINDUISM
  3. ,, ,, ISLAM
  4. ,, ,, THE ĀRYA SAMĀJ
  5. ,, ,, OTHER SYSTEMS

IV. DEVOTIONAL
  1. GENERAL
  2. (i) BOOKS OF PRAYERS
     (ii) BOOKS ON PRAYER
  3. HYMNS AND CHRISTIAN LYRICS AND TUNE BOOKS

V. THE SUNDAY SCHOOL AND BIBLE TEACHING
VI. BIBLE STUDY-CIRCLE LITERATURE
VII. MISSION STUDY-CIRCLE LITERATURE
VIII. SOCIAL SERVICE
IX. BIOGRAPHY
X. STORIES
XI. POPULAR SCIENCE AND DESCRIPTIONS OF COUNTRIES
XII. SERIES OF TRACTS AND HANDBILLS
XIII. MAGAZINES AND PERIODICALS

The following three chapters summarize the information regarding Christian literature in the principal languages and in the minor languages.

The principal languages are treated separately with some fulness. They are taken in the order in which they are dealt with in the Census Report of the Government of India.

The minor languages and dialects are treated in much less detail. Except for a Gospel there is no literature at all in most of these. But enough information is given, so it is hoped, to show the peculiar problems presented by the multitude of languages spoken in India.

Here again the classification of the Census Report is followed.

CHAPTER III

CHRISTIAN LITERATURE IN THE MORE IMPORTANT LANGUAGES

BURMESE

Burmese belongs to the Tibeto-Chinese family of languages and is the language of nearly eight millions in Burma. The figures in 1911 were—

Males	...	...	...	3,858,003
Females	...	...	...	4,035,501
			Total ...	7,893,504

The proportion of those able to read is higher in Burma than in any other part of the Indian Empire. More than two and a half millions of the people of Burma can read.

Males	...	...	...	2,312,883
Females	...	...	...	357,995
			Total ...	2,670,878

But some of these read other languages than Burmese. For example, there are 28,000 who are 'literate' in Chinese.

There are over 185,000 Indian Christians in Burma—

Males	...	...	...	94,980
Females	...	...	...	90,562
			Total ...	185,542

Of these Christians 130,000 are Karens, while there are less than 20,000 Burmese Christians including Roman Catholics.

It might therefore seem, says the Rev. W Sherratt, that the chief needs of Burma in regard to Christian literature would be for the Christian Karens who form such an overwhelming proportion of the Christian population in the country. The standard of literacy, however,

amongst the various races is so divergent that the Literature Committee of the Burmese Representative Council of Missions are obliged to take a different view.

Allowing for increases since the Census was taken in 1911, the facts are these. Out of 8,500,000 Burmans about 3,000,000 are literate in their own language, while amongst the other races in Burma the total number literate is only about 250,000. Further, as a result of the wise policy of the Education Department of Government in making Burmese a compulsory language, with unimportant exceptions, for all races in Burma, both in Vernacular and Anglo-Vernacular Schools, a very large proportion of Karens and others who are classed as 'literate' are literate in Burmese in addition to, or in lieu of, being literate in their own vernacular.

Another factor of real importance is this– most of the smaller languages are split up into a large number of dialects and sub-dialects often differing so widely from each other as to be mutually unintelligible and Burmese has to be resorted to as a medium of communication. It is self-evident that any attempt to provide a literature for each of the scores of races of Burma in its own language is impossible under present conditions. Happily it is also unnecessary. The Burmese language is *one* throughout the length and breadth of the country. It is understood by many of all races. It is compulsory in Government Schools and Aided Schools. It is the mother-tongue of eighty per cent of the indigenous people of the country. It is rapidly superseding all the other languages. To the Karens of the Delta it has already become very largely a 'stepmother' if not yet a 'mother' tongue! For pioneer missionary work and for devotional purposes it may be necessary for generations to continue to publish the Scriptures, tracts, leaflets, etc., in some of the minor languages and dialects, but the Literature Committee of Burma are convinced that no large scheme involving the expenditure of considerable sums of money is possible or necessary.

The list of existing Burmese Christian literature is 'a Catalogue of literature that is not, rather than a Catalogue of literature that is'.

A commentary of the Old Testament exists, but its value is doubtful. Apart from this, only one Old Testament commentary has been published in Burmese.

No critical or expository commentaries on the New Testament exist. A few books of notes only.

No 'Introductions'. No Bible Dictionary.

Several Lives of Paul.

Very little theological literature, and much of it apparently denominational.

No Church history.

A penny translation of *The Fact of Christ* (Simpson) represents Christian apologetics.

Practically no devotional literature.

No books of social service.

Only three biographies.

The Pilgrim's Progress and a dozen little books for children represent all the stories.

TAMIL

Tamil is the chief of the Dravidian languages and is spoken in South India by—

Males	...	...	...	8,895,607
Females	...	...	...	9,232,758
		Total	...	18,128,365

Adding to this total the number of Tamils in Ceylon, the total number of speakers of Tamil will be 20,000,000.

Those who can read Tamil—

Males	...	...	...	1,830,000
Females	...	...	...	170,000
		Total	...	2,000,000

Total number of Tamil Christians	...	over	1,000,000

Tamil Christians who can read—

Males	...	...	about	150,000
Females	...	...	,,	60,000
	Total	...	about	210,000

Tamil Christian literature is the oldest and most extensive vernacular Christian literature in India.

The few existing commentaries on the Old Testament are out of date.

Several commentaries on books of the New Testament exist; most are obsolete. Five are good and useful.

Several Lives of Christ exist. Most of those in prose are for students.

A concordance of the New Testament existed, but is now out of print. A new one is being compiled.

A useful Harmony of the Gospels exists.

A Tamil Bible Dictionary was only completed in 1917 and is widely used.

There are two Lutheran compilations on scripture history.

Theological works: several, sufficient for needs, but not first class and too dependent on English.

Catechisms: too many.

Homiletical books and books of sermons, several.

Pastoral theology and church organization: several, but mostly out of date.

A large Lutheran Church history appeared in 1914-15. There are others, but they are out of date or uninteresting.

Histories of the Lutheran Mission and of the London Mission in Travancore exist.

Apologetics: three excellent books, several good.

Many booklets and tracts dealing with aspects of Hinduism.

As Islam is not very influential in South India there is little literature in Tamil dealing with it.

The same may be said of the Ārya Samāj.

Devotional books: When it is remembered that Tamil Christian literature began more than 200 years ago, it is not surprising that there is very considerable devotional literature in Tamil. Some of it is the work of Tamil writers, but too much of it follows Western originals, which is the more to be deplored as there are good models of devotional poetry in the Saiva poetry of Southern Hinduism.

Sunday school books and Bible teaching: Of recent years some progress has been made in providing suitable text-books for teachers and scholars. *The Graded Bible Lessons* series, which is beginning to appear in Tamil, will largely meet the need.

Bible Study-circle books: A few booklets and expositions on Study-circle lines have been issued during the last fifteen years, but they are still very few.

Mission Study-circle books: only one or two.

Social service: Since the days of Dr. Murdoch, short tracts and books on social reform, temperance, hygiene, domestic economy and similar subjects have continued to be published by the Christian Literature Society, but, even in India, conditions are changing quickly, and especially in dealing with temperance there is an insufficient supply of modern literature.

Biography: several generally brief. Most are literal renderings of English originals.

Stories : There are several first-class Christian stories in Tamil, some original and some translations ; but the supply has not kept pace with the need. During recent years, there has been a great increase in the number of Tamil novels written by non-Christian Tamils. Some of these are very unhealthy in tone.

Popular Science : The one anna library of booklets on astrology, hygiene, customs, foreign countries and history, established by Doctor Murdoch is still carried on and added to. It provides Tamil readers, especially in the Tamil villages, with a number of small penny volumes, likely to bring much enlightenment. Several are antiquated.

Tracts : There are many handbills and tracts in Tamil. Some of them very good. Many of them are capable of improvement. Much attention has been given to the preparation of good tracts in recent years.

Magazines : The classified list of Tamil Christian literature shows that there are eighteen magazines, quarterly and monthly, published in Tamil, and since that catalogue was made, a new magazine has been commenced. According to a careful estimate in the report on Tamil Christian literature, probably there are about 210,000 Tamil Christians who can read Tamil regularly and easily, and possible purchasers of books and subscribers to magazines among those 210,000 readers will not be one in hundred. It will, therefore, be clear that there are far too many magazines published in Tamil. The reason for this is, partly, that some of these magazines were established many years ago, when the different parts of the Madras Presidency, in which Tamil is spoken, were not linked up as they are to-day, but there is no justifications for the present state of things. The two magazines for women, for instance, might be amalgamated. The magazines for children also might be made one ; and probably one good general magazine for the home, giving special attention to Church news and notes on Sunday school lessons, would meet all the other needs of the Tamil Christian reading public. There is no barrier to such amalgamation in the nature of the existing magazines : they are all evangelical and advocate a wide and kindly Christian view of life and duty. On social work and temperance they hold similar views. As matters are, no magazine can secure a good circulation : the cost of printing is multiplied several times ; and the time given by the various editors, if added together, would be found to be far more than need be given to editorial work if the number of magazines were wisely reduced.

One good weekly journal might meet the whole need. Such a weekly was conducted for some years about 1900-1904 but failed for lack of support.

MALAYĀLAM

Malayālam is a Dravidian language spoken in the States of Travancore and Cochin and in the Malabar Districts of the Madras Presidency. It is the language of the 'Syrian Christians' of Malabar.

The number of those who speak Malayālam are—

Males	... ...	3,389,877
Females	... ...	3,402,400
Total	...	6,792,277

Total number of literates—

Males	.. ...	about	845,000
Females	... ...	,,	155,000
Total	...	about	1,000,000

The total number of Malayālam speaking Christians is 1,189,955. Those who can read are—

Males	... ...	211,128
Females	... ...	52,808
Total	...	263,936

The survey of extant Malayālam literature shows that there is hardly a single commentary on the books of the Old Testament, and that of the few commentaries on books of the New Testament, scarcely any are up to date.

There is one Life of Christ, published by Dr. Gundert in 1849.

There is no Concordance or Subject Index, or Harmony of the Gospels, or Dictionary of the Bible in Malayālam, but there are brief 'Introductions' to the Old Testament and to the New Testament.

There is no scripture history.

There are one or two books of theology, and some catechisms.

No books on pastoral theology or church organization.

The two books on church history need revision and are out of print.

There is no book on the history of missions.

There are some books on evidences and some tracts dealing with Hinduism and Islām.

Devotional books : comparatively numerous.

Books on Bible teaching and Sunday school work, very few.

A few booklets and tracts on social service, temperance and hygiene : quite inadequate.

Biographies : few and unsatisfactory.

Stories : very few. One good book for girls.

No popular science, although the Malayālam country is notorious for the influence of magic and astrology.

Tracts and handbills fairly numerous ; many very old or unsuitable to present needs.

There are one or two magazines, but none that supply the need of the general public.

KANARESE

Kannada, more generally known as Kanarese or Canarese, is another of the Dravidian family of languages. It is used throughout the Mysore State and Coorg, in the Southern Marāthā Country of the Bombay Presidency, the western portions of the Nizam's Dominions, and over a considerable area of the North and South Kanara Districts of the West Coast.

The number of persons returned as speaking Kanarese in the census of 1911 :—

Males	5,280,001
Females	5,245,738
Total ...	10,525,739

Only an estimate can be made of the number of those who can read Kanarese, as 'literates according to language' are not given in the Census Report. Taking the Mysore Province as representative of the Kanarese-speaking area, 1 in 16 can read and write : among males 1 in 9, and among females 1 in 77. If we adopt this standard, which cannot be far from the truth, 657,875 persons can read and write Kanarese.

As to the number of Christians speaking Kanarese it is impossible to make more than a rough estimate. The number of Christians does not exceed 120,000, but among them there is a high percentage of literacy compared with Hindus. As according to the census 1 in 6 among Christians is literate, there are probably 20,000 Kanarese Christians who can read.

The Old Testament commentaries that exist contain valuable material, but there is little that is up to date. In New Testament commentaries that on St. Mark is excellent.

The Lives of Christ are chiefly small books intended for children in schools.

There is no Bible Dictionary and practically no 'Aids' or 'Introductions' and no books dealing with scripture history and geography.

Theology: limited, but sufficient.

Catechisms: several.

Practically no homiletics or church history.

There is no book on Christian evidence up to date.

Many tracts and pamphlets deal with Hinduism, but no books deal thoroughly.

There are some books dealing with the Lingāyat system, which prevails to a great extent among the Kanarese people, but dealing with Islām nothing beyond a few tracts.

Several good devotional classics have been rendered into Kanarese.

Sermons: a very few small volumes.

Sunday-school literature of permanent value, very scanty.

One book for Bible Study Circles.

No Missionary Study Circle books.

Social service: only a few pamphlets.

Biography: a few small books.

Stories: only a few.

Tracts and handbills: supply limited.

Newspapers: the only Christian newspaper in the Province of Mysore is the *Vrittānta Patrike*, which is a weekly with a wide circulation. It has been of great service in dissipating false rumours during the War.

Monthly magazines for preachers and Christian workers, for women and girls, and for children are issued in Kanarese.

There is no unwise duplication of magazine literature.

TELUGU

Telugu is another of the Dravidian languages and the mother-tongue of most of the non-Muslim population of the great State of Hyderabad and of the northern districts of the Madras Presidency.

Telugu is spoken by Males		...	11,820,129
Do.	by Females	...	11,722,732
	Total	...	23,542,861

The average of literacy in India is 60 per 1,000, and if this were true of the Telugu country there would be about 400,000 Telugu-speaking people able to read Telugu, but, as a matter of fact, education in large areas of the Telugu country is very backward, and it probably would not

be wrong to say that the number of Telugus who can read Telugu is scarcely 200,000.

It is difficult to ascertain exactly the number of Telugu Christians, but probably there are about 500,000.

According to the average for all India, one Christian in six can read. This would give 80,000 Telugu Christians able to read, but as large numbers of the lowest out-castes (Mālas and Mādigas) have become Christians, and these communities are almost entirely without education, it may not be amiss to reckon the number of Telugu Christians who can read at about 50,000.

The Report on Telugu Christian literature shows no Old Testament commentary is up to date, and those available are only one or two.

There are comments or notes on a few books of the New Testament. Some cover the same ground. Nothing adequate.

Lives of Christ: several brief accounts exist; one or two in verse. Nothing adequate.

The Telugu Bible Dictionary, which has been under preparation for some years, cannot be ready for some time yet.

There are practically no 'Introductions' or 'Aids' to the study of the Bible.

Bible history, geography, maps: practically none, and what exist are out of date.

Theology: one good manual: several not perfect, but useful. Some of these spoilt by being too Western in style or too literal translations of books of Western origin.

Catechisms: several, generally denominational in character; sometimes crude and sometimes pedantic in Telugu style.

Books on homiletics, pastoral theology, church organization: a few based on Western originals.

Church history: the growing church in India might be much helped by an adequate church history. There is no such history in Telugu.

Apologetics: limited, writers too much inclined to argue from the British or American point of view.

Devotional books of hymns and Christian songs are too numerous. One or two good books might be made from the several that exist. Devotional literature, generally, is inadequate.

Sunday school literature much needed. Very little existing.

Bible study-circle and mission study-circle literature: practically none.

Social service: there is a good deal of temperance literature 'much of which ought to be better known'. Much need for more booklets dealing with aspects of social life and individual duty.

Biographies : few and meagre.

Stories : a few, some good, some too western.

Descriptions of peoples, customs, popular science : a number of booklets dealing with astrology, descriptive geography, etc. ; some of these were composed quite a long while ago, and the information is out of date and even misleading.

Tracts and handbills : some good, some old. A number of new tracts need to be written to meet modern conditions.

Magazines : too many. The condition is much the same as in Tamil. One monthly magazine and a weekly newspaper would meet all the needs. All the existing magazines practically appeal to a very limited number of possible subscribers. There is at present a weekly newspaper called *The Ravi*, which has done excellent work. The managing committee of that paper in 1919 submitted to the various Telugu missions a proposal to make it a united venture. The financial questions involved were somewhat difficult, and there were divisions of opinion as to the scope of a vernacular Christian newspaper, but it is a good sign that such a proposal is under consideration, and with a growing conviction that in work of this kind the right method is co-operation between the missions, it may be hoped that a good co-operative scheme will result.

MARĀTHĪ

Marāthī is one of the Indo-European languages spoken in the Bombay Presidency in Western India. Marāthī speakers :

Males	... ...	9,967,689
Females	... ...	9,838,947
	Total ...	19,806,636

Total number of literates 900,000.

Total number of Christians about 83,000.

Total number of Christians able to read about 17,600.

A commentary on part of the Psalms is the only Old Testament commentary.

Commentaries on the four Gospels, 1 Corinthians, Philippians and Revelation.

Four books deal with the Life of Christ. There is one study of the teaching of Jesus.

A Life of Paul was published, but is out of print.

No concordance.

One small Harmony of the Gospels.

A Bible Dictionary exists. It has been useful but needs to be revised.

One or two theological manuals for catechists. 'There is no work which attempts a serious and adequate study of Christian theology, such as is required by a student for the ministry.'

Sufficient catechisms.

Six volumes of sermons.

Four manuals of church history, but no complete treatment or outline.

No history of missions.

A few tracts and books of apologetics. Several books and booklets on Hinduism, but the tone of some will 'antagonise Hindus'. The style of argument mostly belongs to the time when the new movements in thought and politics in India had not made the Hindu peculiarly sensitive to any criticism of his beliefs.

Devotional books include *The Pilgrim's Progress* and *The Holy War*, a version of the *Imitation of Christ*, *Daily Light*, and about a score of others. Many good hymns and Christian lyrics.

Books for Sunday school teachers: very meagre.

Study-circle books: three only.

Social service: few, mostly of the tract type.

Biographies: about a dozen, mostly inadequate.

Stories: about a score for general readers, and nine for children.

SINDHĪ

Sindhī is an Indo-European language spoken in the Sindhī Territory between Baluchistan and Southern Rājputāna.

Males	...	...	...	1,983,546
Females	...	...	...	1,686,389
		Total	...	3,669,935

Sindhī can be read by about 100,000.

Sindhī Christians number only about 2,700.

There is no indigenous non-Christian literature to speak of, and the Christian literature is very scanty.

The Sindhī Christian Literature Society has worked vigorously for some five years, and publishes books, both in Sindhī characters and Gurmukhi characters.

A Life of Christ in prose and another in verse and some of the parables of Christ are the only accounts of the doings and teachings of Jesus.

A defence of the faith, two books dealing with Hinduism and a dialogue on Muhammadan objections are the only books on apologetics.

Apart from the Prayer Book and hymn book, there is no devotional literature.

One or two booklets of scripture texts and stories of Christian characters exist.

There is a tract on child-marriage ; a poem, a dialogue and a tract on training children.

The story of St. Polycarp, of six converts from Islām, of Jai Sing and Chandra Līlā represent biography.

There are about half a dozen books of stories.

ORIYĀ

Oriyā is largely spoken in Bihar, Orissa and the northern part of the Madras Presidency.

Christian literature in the Oriyā language is very limited. It is quite inadequate to meet the needs of the Christian community who speak Oriyā and Oriyā only. A few shillings would buy the whole, and a bright boy would read the whole, and apart from the Bible, learn most of it by heart in two or three years.

It must, however, be remembered that in the Province of Bihar and Orissa though there are roughly 5,000,000 speaking Oriyā as their mother-tongue, no less than 2,000,000 speak Bengali as their mother-tongue and some Oriyā-speaking Christians are familiar with Bengali, in which there is a much more adequate Christian literature.

The complete numbers of those who speak Oriyā are—

Males	...	...	...	5,001,782
Females	...	...	...	5,160,539
		Total	...	10,162,321

Census Tables, 1911, p. 105.

For the whole province one out of thirteen males and one out of every 251 females can read and write.

For the Oriyās this gives	Males	who can read about	...	400,000
Do.	Females	do.	...	20,000
		Total	...	420,000

It is not easy to find out the number of Oriyās who are Christians. There are about 260,000 Indian Christians in the Province of Bihar and

Orissa, but this includes many who speak Hindī or Bengali. There may be about 15,000 Christians whose mother-tongue is Oriyā.

According to the Census Report one Christian in six is able to read. There may be some 3,000 Oriyā Christians who can read.

There are no Old Testament commentaries in Oriyā—and, it should be especially noted, no New Testament commentaries.

The Gospels of Matthew, Mark, Luke and John, the Psalms and Proverbs have been put into verse.

Oriyā teachers, catechists and Bible students have no guidance in their own language to the interpretation of the Bible, which they are supposed to teach to others.

Two hundred and ten thousand copies of the Life or Christ, with a poetical introduction (and a few hymns) is the most popular Christian book in Oriyā. It is sold for one farthing. Neither it, nor one or two other booklets on the Life of Christ, Abraham, Joseph, Job and Ruth are other than popular and generally very brief presentation of the subject. There is no Life of Paul.

No concordance or subject index exists.

One Harmony of the Gospels was published in 1851. The *Companion to the Bible* published in 1889 is out of print.

No sacred history or biography.

One or two theological books and catechisms.

No homiletical books and practically nothing on pastoral theology or church organisation.

Church history, a one-penny book, of which the second edition was published in 1895, and is still extant. It deals only with early church history.

No history of missions.

Apologetics ; a number of small tracts give arguments in brief for the truth of Christianity, and deal with aspects of Hinduism. They are sufficient for the moment.

One small book on Islām, and one small tract, dealing with the Brahmo Samāj.

Devotional books include Bunyan's *Pilgrim's Progress* and *Holy War*.

A few other small devotional books.

Books for the use of Sunday School teachers and scholars, few, small and generally inadequate.

No Bible study-circle literature.

No Mission study-circle literature.

Social service: three tracts and the story on temperance, and one tract on pure water.

Biographies, three only.

Stories: five stories of general interest, especially for women, six for children. Only four of these are longer than fifty pages. This lack is specially to be noted. Mr. Wilkins adds, 'We hear of Oriyā novels selling well, but they are often a polluted stream.'

No popular science or description of countries.

Tracts and handbills: a few.

Magazines: *The Morning Star*, a monthly magazine of the 16 pages, of which 225 copies are sold each month, is of excellent quality and is the only Christian magazine in Oriyā.

BENGALI

Bengali belongs to the eastern group of the Indo-European languages spoken in India.

Bengali is the language of—

Males	24,538,603
Females	23,829,312
Total ...	48,367,915

There are in Bengal about 3,600,000 who can read, but many of these readers are not Bengalis. (*Census Report*, 1911, p, 300.)

There are in Bengal over 80,000 Indian Christians—

Males	43,641
Females	48,821
Total ...	84,462

Of these the numbers who can read, mostly in Bengali, are—

Males	12,487
Females	8,021
Total ...	20,508

(*Census Tables*, 1911, p. 69.)

The compilers of the survey of Christian literature in Bengali have contented themselves with the preparation of a full catalogue of existing books and booklets, adding notes after each title, showing the scope and value of the books referred to. The Catalogue makes clear that, while there are a few Christian books of permanent value in Bengali, which deserve a much wider circulation than they have had, 'the great bulk

of the present literature cannot be said to possess scholarship and literary merit of a high order. There are many small books and booklets, but very few books that can be regarded as solid contributions to Bengali learning and culture. Most of the books extant are translations.'

Bengali contains about eight commentaries on books of the Old Testament, and a large number dealing with books of the New Testament, and several of these are comparatively new, and well adapted to modern needs, but others, are many, many years old. There are several lives of Christ and some sketches of Old and New Testament characters.

Verse rendering of some of the Gospels is specially mentioned.

There are several aids to the study of the Bible, but no dictionary of the Bible, nor is there any adequate treatment of Scripture history and geography.

Theology limited.

A few books of sermons : a large number of books and tracts in defence of Christianity and in criticism of Hinduism and Islām. As in other languages the tone of some of these is excellent.

There are a number of devotional books, which the compilers of the catalogue generally describe as useful and serviceable.

Biography limited; most of the books are too short to give any adequate account of the life of the subject.

Stories of any length, very few. Many very short stories. Four works of fiction specified.

Several of the C.L.S. descriptions of countries and peoples have been translated into Bengali.

Sunday school literature inadequate.

Social reform, temperance, hygiene ; literature inadequate.

Magazines, apparently too many of them.

HINDĪ

Hindī belongs to the mediate group of the Indo-European languages spoken in India, and its chief dialect is the most widely spoken of all the languages of India, being the native speech of more than eighty-two millions in Hindustān proper, and the modern literary prose language of those Hindus of Hindustān who do not use Urdū.

(*Census Report*, 1901, p. 331.)

Males	...	...	...	42,149,140
Females	...	...	...	39,854,095
			Total ...	82,003,235

Hindī is spoken in several Provinces, but the majority of speakers of Hindī are found in the United Provinces (43,000,000), Bihar and Orissa (24,000,000), and the Central Provinces (6,000,000). (*Census Tables*, 1911, p. 101.)

In these three Provinces there are some three and a half million literates. (*Census Tables*, 1911, pp. 74-79.)

It may be taken for granted then that allowing for the number of those who speak Hindī but live outside these Provinces, there are from three to three and a half millions who can read Hindī.

To get the number of Hindī-speaking Christians a similar calculation has to be made.

	Indian Christians.
In the United Provinces there are	138,000
In Bihar and Orissa there are	258,000
In the Central Provinces there are	62,000

Not all of these are speakers of Hindī. Some are Bengalis and some speak Oriyā. But it is probably not far wrong to say that there some three hundred thousand Hindī-speaking Christians. (*Census Tables*, 1911, p. 69.)

In the United Provinces the Christians who can read number	17,000
In Bihar and Orissa	19,000
In the Central Provinces	8,500

Again, it must be remembered that some of these are Bengalis or Oriyās. But it will not be far wrong to say that there are thirty-five or forty thousand Hindī Christians who can read Hindī.

Hindī Christian literature is yet in its infancy. The Rev. Edwin Greaves, the compiler of the survey of Hindī Christian literature, says that in earlier days some able and substantial books were produced. Then a period followed in which little was produced except pamphlets or very small books. More recently some larger books have been written, but only a small part of what ought to have been done has been done.

Looking at the classified list of Hindī Christian literature, it will be found that there are several recently written commentaries on the more important books of the New Testament and on Genesis, Exodus, Leviticus, Joshua, Jeremiah and the twelve minor prophets.

There are a number of Lives of Christ, including one of nearly 600 pages.

There are biographies of several scripture characters, some very brief, others reasonably full. Some were written thirty or forty years ago.

There is no Dictionary of the Bible, but several books dealing with 'Introduction'.

A number of small books exist on aspects of Christian truth. The theological books and catechisms seem to be sufficient.

A church history, putting at the service of the Christian church in India some of the lessons learned by the Christian church in other countries in earlier centuries, is wanting.

Books on Christian evidences and dealing with Hinduism, Islām, the Ārya Samāj somewhat numerous ; some are good.

Considering the numbers of those who write in Hindī, there is a surprising deficiency in devotional books, in books of sermons, Sunday School books, Bible Study-circle books and books on hygiene and temperance.

There are several of biographies and stories.

URDŪ OR HINDŌSTĀNĪ

Urdū is defined by Sir George Grierson (*Linguistic Survey*, vol. ix, pt. i, p. 44) as 'that form of Literary Hindōstānī which is written in the Persian character, and which makes a free use of Persian (including Arabic) words in its vocabulary.' The two other important branches of Literary Hindōstānī are Dakhinī, the form used by Musalmans in the Deccan, and Hindī (also called High Hindī), which is 'the non-Persianized form of Hindōstānī, which is employed as a literary form of speech by Hindus, and which is usually written in the Nāgarī character' (ibid., p. 46). Common usage agrees with these definitions, except that Englishmen very generally use the word Hindōstānī (usually but wrongly written 'Hindustani') as simply another name for Urdū.

In the *Linguistic Survey* and the *Census Report* the term 'Western Hindī' is preferred to either 'Urdū' or 'Hindōstānī'. Though accurately scientific the newer term is not generally known and the older terms are therefore used here.

It must be remembered that thousands throughout India whose mother-tongue is one or other of the other vernaçulars also know, use and read Urdū well as the language of trade. Nearly all Muslims know some Urdū.

It is not possible to give exact figures but the figures for 'Western Hindī' in the Census Report, 1911, may be taken as representing the numbers of those who speak Urdū or Hindōstānī.

According to the Census of 1911 Western Hindī or Urdū is spoken throughout Hindustan proper and the whole of the north of India, especially in the Bombay Presidency (901,000), Madras (964,000), Panjāb (2,000,000), United Provinces and States (4,000,000), Central India Agency (2,600,000), Hyderabad State (1,367,000). (*Census Tables*, 1911, pp. 107–8.) The total figures are roughly :

Males speaking Urdu	...	... 7,500,000
Females do.	...	... 6,500,000
	Total	... 14,000,000

Any close estimate of the number of readers of Urdū is very difficult to make. In the census of 1911, the number of literate Muhammadans is given as about two and a half millions. Of these, owing to the intimate connection of Urdū with Mohammadanism, at least four-fifths, or two millions, must be literate in Urdū. Another half million may be added for Hindu and Christian readers, and the total thus obtained of two and a half millions is perhaps near enough for practical purposes.

As to the number of Christians who can speak Urdū the following figures are of use :—

		Christians.
In the Panjāb there are about		... 163,000
United Provinces	do.	... 138,000
Central do.	do.	... 62,000

(*Census Tables*, 1911, p. 69.)

These figures show that in the Provinces where Urdū is spoken there are about 362,000 Christians. About 60,000 can read.

It would not be correct to claim all these as readers of Urdū. Probably about half can read Urdū, in either the Persian or the Roman character ; the others read Hindī or Panjābī.

Summary of extant Urdū Christian literature.

Commentaries and Expositions : very poor, but several New Testament commentaries exist or are in preparation.

Lives and Studies of Christ : good, fourteen including several translations of good modern books.

Lives and Biblical Characters : poor, but two good ones of Paul.

Concordance, Subject Indexes : two small Indexes in Roman Urdū.

There are thirteen booklets or books dealing with introduction but no Bible Dictionary. Two harmonies.

Scripture History, etc. : eleven but few of value.

Hebrew and Greek Vocabularies and Grammars : one of each. This is the only vernacular in which such books are found.

General Dogmatic Theology : fairly good and representative, sixty-six titles.

Creeds, Official Catechisms : six.

Pastoral Theology, Homiletics, etc. : fair, twenty-five.

Church History and History of Missions (including Mission Study-Circle) : (*a*) fair, (*b*) rather weak, thirteen and seven.

Evidences of Christianity : fairly good, forty-three.

Hinduism : poor, fourteen.

Ārya Samāj, etc. : Ārya Samāj fair, others very poor. Total seventeen.

Islām : ample, sixty-five of which most quite useful.

Qādianism, Sūfism : rather poor, nine, mostly pamphlets. Only one on Sūfism.

Devotional Books general : fairly good, sixty, but nearly all translations or by missionaries.

Books of Prayers : twenty-three, mostly Church of England.

Books on Prayer : rather poor, fourteen. Too foreign.

Hymns and Christian Poetry : fairly good, thirty-nine, including three or four purely indigenous.

Sermons : rather poor, twenty.

Evangelistic tracts and booklets : poor, forty-five.

Books for women : very poor, a few biographical books, only one or two others.

Religious Instruction books for Teachers : poor, ten, of which three are useful books for guidance in Method.

Books for Scholars : fifty-six, include some six picture books, six modern Sunday School textbooks, and a number of catechisms.

Books for Catechumens, Village Christians, etc. : fair, sixteen.

Social Service and Reform : fair, eleven.

Temperance : eight booklets.

Hygiene and Purity : twelve including three of Dr. Stall's purity series and two or three good booklets on sanitation and health.

Domestic Economy : poor, four.

Biography, Indian Christians : poor, six. Of others : fair, thirty-three, but not all as readable as they should be, and too largely religious.

Stories, general : nine, of which eight are translations of standard English novels.

Religious stories : thirty-two, of which seven are by Miss Marston and no less than nine about the early Christian church.

Stories for women and girls : sixteen, nearly all religious.

Stories for children and young people : thirteen only.

Educational History : six, all quite useful.

Popular Science : fairly good, ten.

Descriptions of Countries, etc. : six.

Politics and Philosophy : seven, translations of good books.

Literature and Miscellaneous : seven.

Magazines and Periodicals : four for women, one for children, four general with religious colouring (one purely indigenous), one National Missionary Society, one Seventh Day Adventist, one Roman Catholic.

Miscellaneous : six titles.

GUJARĀTĪ

Gujarātī belongs to the western group of Indo-European languages. Gujarātī is spoken throughout Gujarāt, Kathiawar and Cutch in the Bombay Presidency.

It is spoken by	Males	...	...	5,517,977
Do.	Females	...	...	5,164,271
			Total ...	10,682,248

In the Bombay Presidency as a whole about seventy per thousand can read. At this rate there are some 700,000 to 800,000 Gujarātis who can read. The average of literacy in the Gujarātī-speaking districts is much higher. In the Gujarāt country about 200 males in 1,000 are literate and 26 females per 1,000. This gives the number of Gujarātī literates :

Males	...	...	about	1,100,000
Females	...	...	...	134,000
			Total ...	1,234,000

(*Census Report*, 1911, p. 303.)

The numbers of Gujarātī-speaking Christians cannot be determined from the *Census Report* or *Tables*. The Census of 1911 gave the number of Christians in Gujarāt as 31,000. But not all these spoke Gujarātī. On the other hand there are a number of Gujarātī-speaking Christians in Bombay City.

The following is a brief account of existing Gujarātī Christian literature.

There are no commentaries on the books of the Old Testament based on modern scholarship. Two small books on Haggai and Malachi exist, but do not meet the need.

In recent years Dr. J. F. Steele has written valuable commentaries on several of Paul's Epistles, which have been much appreciated by Christian workers.

There are lives of Christ and Paul amongst recent publications, the *Life of Christ* being a translation from the Marāthī of the Rev. Baba Padmanji, but there is still room for a short life of Christ written specially for non-Christian readers.

There is no Concordance to the Bible ; one to the New Testament would be of great use.

A Harmony of the Gospels exists. There is no urgent need for a new Harmony.

There is no Bible Dictionary.

There is no satisfactory Scripture History or Geography.

There is no manual of Christian theology of first-class value. Such a work is much required.

Existing Catechisms are probably sufficient for present needs.

No Homiletical Books available.

Existing books on Pastoral Theology and Church Organization are few, but nothing more is needed at present.

On Church History the only comprehensive work in Gujarātī is Mr. Taylor's translation of Barth's Church History, which in its last edition was revised by Dr. Shillidy. It is somewhat out of date now.

The History of Missions is still unwritten.

On the Evidences of Christianity there is no book in Gujarātī such as is needed in the present day, and such a book is urgently called for.

Many of the older tracts dealing with Hinduism proved useful in exposing the defects of popular Hinduism. It is time to replace them with fresh studies of the essential points of agreement and difference.

The few books that exist in Gujarātī dealing with Islām are not very satisfactory, and there are none at all specially written for the Muhammādan sects, such as Borahs, Khojas, Memans and Molesalāms who are so numerous in Gujarat and Kathiawar.

One small book on the Ārya Samāj exists, but is not as full and satisfactory as it might be. The Ārya Samāj has recently spread its

activities very widely over Gujarāt, and leaflets as well as larger books for the use of our preachers would be very useful. A small book dealing with Theosophy on lines of Farquhar's chapter on Theosophy in *Modern Religious Movements* would be useful. The Swāmi Nārāyan sect is strong in northern Gujarāt and parts of Kathiawar, and a good tract for distribution amongst the followers of the Swāmi would be useful. Kabīr Panthīs are also fairly numerous and the only book in Gujarātī on this sect is antiquated.

There is a fair supply of devotional books, but new books are always needed. It is not very encouraging to find that two books for daily devotional use, one issued in 1861, the other in 1874, have never reached a second edition. But such books would hardly appeal to any but Christians.

Existing Books of Prayers inadequate.

Some books on Prayer have been published, but a book on the lines of Fosdick's *Meaning of Prayer* should prove useful.

More and better hymns are required, but hymns cannot be made to order.

Quite recently several books have been published for the use of Sunday School teachers. More are likely to appear.

Bible study-circle literature is a recent development in England, and something on the same lines would be very useful in Gujarātī, and will probably evolve in time.

Mission study-circle literature, hardly called for as yet in Gujarātī.

Some useful leaflets on social service have been published ; much more remains to be done.

A few biographies are to be found in the Gujarātī catalogue, but many more are needed.

Very few good stories. This is one of the urgent needs. Great numbers of worthless and unhealthy novels have recently appeared in Gujarātī, and are sometimes to be found in the hands of Christian readers. Healthy stories, well told, should command a satisfactory sale and be a powerful influence for good. A temperance tale by Miss Louise Marston was recently translated into Gujarātī and published as a serial in the monthly magazine *Dawn of Truth*. Such a story should be issued now in book form.

No popular science or descriptions of countries worth mentioning.

Tracts and Handbills inadequate.

The time has come for undertaking a regular issue of leaflets which could be into the hands of our preachers all over the country for distribution amongst their hearers. The production of the right sort of

handbill calls for special qualifications, but it is hoped that writers will be found.

None of the magazines at present issued can be considered altogether satisfactory. The oldest and best known is the *Dawn of Truth* published monthly at the Mission Press, Surat, and there are some three of four others published by different Missions. A proposal has been made to amalgamate the various magazines, but so far it has not been found practicable. There is room for a good Christian weekly in English and Gujarātī, and if that could be undertaken the proposal to amalgamate would probably be easily settled. There is no children's magazine or magazine specially for women, and these are wants which ought to be supplied either by separate publications or by devoting some pages of a general magazine to these special purposes.

PANJĀBĪ

Panjābī is a distinct language akin to the Oriyā, Bengali, Hindī, Sindhī, Gujarātī, and Marāthī languages. Owing to the absence of an adequate literature it has split into various dialects, and so does not possess the prominence that the other languages of its group have acquired. This process was accelerated by the Muhammadan invasions, which prevented the growth of literature, and which in due course led to the prevalence of Urdū as a vehicle of literary expression. The immediate effect of the British annexation of the Panjāb was to strengthen the dominance of Urdū. But although Urdū has been the language of the Courts since the annexation, it has never taken grip of the peoples of the Panjāb.

There are two main varieties of Panjābī—(i) that spoken between the Beas and Rāvi rivers, known as the Bāri Doab, which further east merges into Hindī, and (ii) that spoken in the Rachna Doab, between the Rāvi and the Chenāb rivers, which in its turn develops an increasing Muhammadan flavour as it travels west. The three scripts in use in Christian literature in each of the two main branches of the language are the Roman, the Persian, and the Gurmukhi characters, and each branch calls for publication in all the three characters. Thus the Bible Society issues six separate editions of the scriptures, in three different characters for each branch of the language. The main body of existing Christian literature however is in Bāri Doab Panjābī and is issued in the Gurmukhi character.

The Gurmukhi script is used largely by Sikhs and Hindus and also by a number of sects in Sindh. Among the Sikhs efforts have been made for the last ten years to increase the use of this script with considerable success. A number of non-Christian works exists and some are being produced. Philosophical and religious books find a ready sale.

The roman character is coming largely into favour, but Christian publications in roman script are limited to the four Gospels, various Church of England Services, and Hymn Books.

In the Persian character a large mass of literature consisting mainly of poetical works of an erotic nature has been published by non-Christians.

The total population of the Panjāb according to the 1911 census is 19,974,956, and of these 717,384 males and 57,461 females are literate. These numbers include 399,355 Urdū literates. The Indian Christian community in the Panjāb rose in number from 66,591 in 1901 to 163,994 in 1911, an increase of nearly 200 per cent. (*Census Tables*, 1911, p. 69.)

According to the *Census Tables*, 1911 (p. 69), the number of literate Indian Christians in the Panjāb was

Males	3,991
Females	2,583
Total ...	6,574

How many of these read Panjābi it is difficult to say.

Panjābī Christian literature in Gurmukhi may be summarised as follows:

Commentaries are at present non-existent.

Theological literature is non-existent.

A certain amount of apologetic literature exists, but it is old and is not generally speaking such as would appeal to modern needs.

Panjābī is comparatively rich in devotional literature. Sermons, however, have not as yet found a place, but might with great advantage do so. Special mention should be made of the excellent metrical version of the Psalms in Panjābī, which is widely used by Panjābī Christians.

Of evangelistic books and tracts there is a respectable number and they are popular.

Barth's Bible stories is the main stand-by for scholars, while for teachers an excellent series of questions on the Gospels and Acts are extant.

For the special needs of village Christians there are two catechisms.

A beginning has been made in literature on temperance, hygiene and domestic economy.

Several lives of Indian Christians, notably those of Chandra Līlā and the Rev. Pandit Karak Singh, have been issued.

Stories: several general and religious, but more needed.

A series of graduated Readers and Primers supply inadequately the needs of the primary department as to popular science and descriptions of countries.

The literature on other subjects is extremely meagre or non-existent.

No Christian newspapers exist.

SINHALESE

Sinhalese or Cingalese is an Aryan language, akin to Pāli, spoken by the Buddhists of Ceylon, who form the bulk of the four and a half million inhabitants of the island.

The Classified List contains few publications—and many of them out of date. One of the compilers says 'Christian literature in Sinhalese is appallingly poor'.

Commentaries: Old Testament, none, New Testament, few and generally old.

Theology and apologetics: sixteen. Very inadequate.

On Buddhism: twelve. Several are very good.

Lives of Christ and Bible characters: twenty-seven. Mostly small booklets or tracts.

Devotional: about 30. Fairly adequate.

Sunday-school: about half a dozen, unsatisfactory.

Bible Study-circle: nil.

Mission Study-circle: nil.

Social service: fourteen booklets and tracts on hygiene and temperance, much of it out of date.

Biography: nine. Very inadequate.

Stories: less than two dozen in all, many of them very old.

Popular science and Miscellaneous: eleven.

A tabular analysis

In the following pages a rough tabular analysis of the existing Christian literature in the chief Indian vernaculars is given.

It will be remembered that the terms are general. For instance when the biographies available in Tamil are described as 'poor', it does not follow that there is no exception. In cases where 'many' or 'several' is the remark, the compiler has not found any term that would justly qualify the whole class of publications referred to, and such phrases as 'meagre', 'inadequate' or 'unsatisfactory' refer rather to quantity than quality.

	Burmese	Tamil	Malayālam	Kanarese
I. BIBLICAL				
Commentaries, Old Testament ...	Very meagre	Out of date	Scarcely any	Inadequate
Commentaries, New Testament ...	Notes only	Few good	Out of date	Few good
Lives of Christ ...	None	Several	One old	Inadequate
,, of Others ...	Scanty	Inadequate	Inadequate	Do.
Concordances ...	—	—	—	—
Harmonies ...	—	One good	—	—
Dictionary ...	—	Do.	—	—
Aids ...	—	Inadequate	Inadequate	Almost none
History ...	—	Do.	—	—
II. THEOLOGICAL ...	Very little	Sufficient	Few	Sufficient
Church history ...	Do.	Do.	Out of print	Meagre
History of Missions.	Do.	Inadequate	—	—
III. APOLOGETICS				
Christian evidences...	One booklet	Fair	Unsatis-factory	Out of date
About Hinduism ...	—	Do.	Tracts only	Tracts only
,, Islām ...	—	Poor	Do.	Do.
,, other systems.	—	—	—	Do.
IV. DEVOTIONAL ...	Very few	Many	Many	Several good
V. SUNDAY SCHOOL...	Most meagre	Improving	Inadequate	Very meagre
VI. BIBLE STUDY-CIRCLE ...	—	Few	Few	One only
VII. MISSION STUDY-CIRCLE ...	—	Scarcely any	—	—
VIII. SOCIAL SERVICE ...	—	Inadequate	Inadequate	Tracts
IX. BIOGRAPHY ...	Three short	Poor	Few	Few small
X. STORIES ...	Eight	Inadequate	Very few	Very few
XI. POPULAR SCIENCE.	—	Out of date	—	Meagre
XII. TRACTS AND HAND-BILLS ...	Few	Fair	Unsatis-factory	Limited
XIII. MAGAZINES ...	Five	Too many	Do.	Satis-factory

	Telugu	Marāthī	Sindhī	Oriyā
I. BIBLICAL				
Commentaries, Old Testament ...	Out of date	Scarcely any	—	—
Commentaries, New Testament ...	Inadequate	Part only	—	—
Lives of Christ ...	Several brief	Four poor	Two	One good poetical
,, of others ...	Meagre	—	—	Very scanty
Concordances ...	—	—	—	—
Harmonies ...	—	One	—	Out of date
Dictionary ...	In preparation	Antiquated	—	—
Aids ...	Very few	—	—	Out of print
History ...	Inadequate	—	—	—
II. THEOLOGICAL	Sufficient	Too few	—	One or two
Church History ...	—	Inadequate	—	Part only
History of Missions...	—	—	—	—
III. APOLOGETICS				
Christian évidences...	One good	Meagre	One booklet	Tracts
About Hinduism ...	Meagre	Out of date	Two booklets	Tracts sufficient
,, Islām ...	Do.	—	One booklet	Tracts
,, other systems.	Do.	—	—	Tracts
IV. DEVOTIONAL	Inadequate	Several	Two	Very few
V. SUNDAY SCHOOL...	Meagre	Very meagre	—	Inadequate
VI. BIBLE STUDY-CIRCLE ...	Practically nil	Three	—	—
VII. MISSION STUDY-CIRCLE ...	Do.	—	—	—
VIII. SOCIAL SERVICE	Few and old	Tracts only	Four tracts	Inadequate
IX. BIOGRAPHY ...	Few poor	Twelve Inadequate	Four inadequate	Three
X. STORIES ...	Few	About 30	About six	11 short
XI. POPULAR SCIENCE	Out of date	—	—	—
XII. TRACTS AND HAND-BILLS ...	Limited	Few	—	Few
XIII. MAGAZINES ...	Unsatisfactory	Several	—	One good

	Bengali	Hindī	Urdū
I. BIBLICAL			
Commentaries, Old Testament ...	Several	Several	Very poor
Commentaries, New Testament ...	Several	Several	Inadequate
Lives of Christ ...	Several	Several	Good
,, of Others ...	Several	Unsatisfactory	Poor
Concordances ...	—	—	Two
Harmonies ...	—	—	Two
Dictionary ...	—	—	—
Aids ...	Inadequate	Some 'aids'	Several 'aids'
History ...	Inadequate	—	Poor
II. THEOLOGICAL ...	Limited	Sufficient	Fairly good
Church history ...	—	Four	Fair
History of Missions...	—	One	Inadequate
III. APOLOGETICS			
Christian evidences ...	Several	One	Fairly good
About Hinduism ...	Several	Several	Poor
,, Islām ...	Several	Two	Sufficient
,, other Systems.	—	Tracts	Insufficient
IV. DEVOTIONAL ...	Several	Meagre	Sufficient
V. SUNDAY SCHOOL ...	Inadequate	Very poor	Poor
VI. BIBLE STUDY-CIRCLE ...	—	One booklet	—
VII. MISSION STUDY-CIRCLE ...	—	—	—
VIII. SOCIAL SERVICE ...	Inadequate	Inadequate	Fair
IX. BIOGRAPHY ...	Inadequate	28 poor	39 poor
X. STORIES ...	Few long, many short	83 many, very short	80 many, very short
XI. POPULAR SCIENCE.	Out of date	Out of date	Fair, but insufficient
XII. TRACTS AND HAND-BILLS ...	Many	Many	—
XIII. MAGAZINES ...	Nine	Three	Eleven

A tabular Analysis

	Gujarātī	Panjābī	Sinhalese
I. BIBLICAL			
Commentaries, Old Testament ...	Out of date	—	—
Commentaries, New Testament ...	Some good	—	Few
Lives of Christ ...	Inadequate	—	Inadequate
,, of others ...	Inadequate	—	Very few
Concordances ...	—	—	—
Harmonies ...	One	—	—
Dictionary ...	—	—	—
Aids ...	—	—	—
History ...	Unsatisfactory	—	—
II. THEOLOGICAL	Unsatisfactory	—	Very meagre
Church history ...	Out of date	—	—
History of Missions ...	—	—	—
III. APOLOGETICS			
Christian evidences ...	Insufficient	Out of date	Inadequate
About Hinduism ...	Tracts	—	—
,, Islām ...	Unsatisfactory	—	—
,, other Systems.	Poor	—	Fair
IV. DEVOTIONAL ...	Insufficient	Meagre	Fair
V. SUNDAY SCHOOL ...	Improving	Meagre	Inadequate
VI. BIBLE STUDY-CIRCLE ...	—	—	—
VII. MISSION STUDY-CIRCLE ...	—	—	—
VIII. SOCIAL SERVICE ...	Leaflets	Beginning	Poor
IX. BIOGRAPHY ...	Few	Very few	Nine: very poor
X. STORIES ...	Few	Few	Very few
XI. POPULAR SCIENCE	—	—	Very poor
XII. TRACTS AND HAND-BILLS ...	Inadequate	—	Few
XIII. MAGAZINES ...	Unsatisfactory	—	No information

CHAPTER IV

CHRISTIAN LITERATURE IN THE MINOR LANGUAGES

THE existence of more than a hundred languages peculiar to small groups of tribes or families, generally very uneducated, is a most serious obstacle to the growth of a strong Christian literature in India.

These minor languages are used by inconsiderable numbers of people. For example :—

Kurukh or Orāon, spoken in Bengal.	800,328	speakers
Mundārī, spoken in Assam, Bengal, Orissa	599,580	„
Tulu	563,453	„
Kandh, Kuī or Koye, spoken in Madras, Bihar, Orissa ...	530,476	„
Gāro, spoken in Assam	192,539	„
Kodagu or Coorgi	42,881	„
Kota, spoken on the Nilgiris in Madras Presidency	1,280	„
Toda, spoken on the Nilgiris in the Madras Presidency	748	„

On numerical grounds the term 'minor language' is applied to such languages. From the philological point of view they are often very important.

Many of these languages are spoken by communities isolated in areas in which the other tribes and castes

around speak one or other of the greater languages, such as Bengali, Hindī, Burmese or Tamil, and for the purposes of communication with the peoples around them the speakers of the minor language use the language that is more generally spoken. For instance, in Bihar, whatever the local tribal language, one or other of Hindī, Bengali, Oriyā or Urdū will be comprehended in most cases, and on the Nilgiris in South India the most unsophisticated tribesman will know some Tamil.

In this way some, perhaps many, of these minor languages are dying out. The *Census Reports* give several examples.

The Bhīls of Gujarāt and Rajputāna have lost all trace of their tribal language, and now speak a corrupt form of Gujarātī.

Out of nearly two and a half million Gonds less than one and a quarter million now speak Gondī; the others speak Hindī or Marāthī.

In Nepal some tribes are exchanging their tribal dialects for Naipālī. (See *Census Report*, 1911, p. 332.)

The various Provincial Governments have had to deal with this question practically as they have extended education. It is not possible to provide school books in every minor language. Indeed many of them have no written character. Accordingly the educational authorities have had to decide on the language to be taught in schools, and, consequently, whatever the local tribal language, the children of the tribesmen on the Nilgiris are learning Tamil; throughout Burma Burmese is taught in all schools; and in the Santal country in Bihar Hindī is taught.

It will be clear that in dealing with such minor languages, the Publishing Societies must, from the necessities of the case, follow the same course. It would be futile to prepare many books and tracts in a language which will never have any literature for people whose children in Government schools are learning a language already possessing a literature.

The more correct policy is to treat any literary ventures in these minor languages as temporary expedients to meet a peculiar temporary situation. The proposals for the publication of a given book or tract in such a language should have generous attention, but no scheme for developing a literature should have support.

It has not been easy to collect details of the fragmentary Christian literature in these languages. A few books and tracts represent the literary wealth of those best provided. Several have only a translation of one or two Gospels. Most have no literature at all.

The catalogues of the British and Foreign Bible Society and other Bible Societies give particulars of all translations of the Bible or of Bible portions that have been made.

The following information as to books and tracts available in some of these languages will show the complexity of the problem of providing India with Christian literature. The state of things revealed may be taken as typical.

TALAING

Talaing or Mōn or Peguan is spoken by 179,444 persons in Pegu in Lower Burma.

A Hymn-Book.

KHĀSĪ

The Khāsī language (with three dialects) is spoken by 200,000 people belonging to hill tribes in the Khāsī hills in Assam to the east of the Gāro hills. Bengali literature does not circulate, nor Assamese, as the Khāsīs have little to do with either Bengal or Assam. But quite a number of Khāsīs in the Shillong District can read English.

Besides the Bible and hymn-books the following books in Khāsī circulate fairly well. But all told they are very few and there are no plans for adding to them.

The Pilgrim's Progress.

Four Khāsī Readers, I, II, III, IV, in which Biblical subjects are treated to some extent.

Come to Jesus.

Three Catechisms. (*a*) History of Jesus Christ. (*b*) An elementary catechism of Christian doctrine. (*c*) A more advanced catechism on the cardinal truths of Christianity.

Daily Light. (A Translation).

A volume of sermons by the late Dr. Roberts.

A monthly publication called *The Christian Leader.* The half of this is devoted to notes on the Sunday School lessons for the month, the other half to general news and articles on various subjects. 1,800 copies of this Khāsī magazine are printed monthly.

SANTĀLĪ OR HĀR

Santālī is the language of the Santāl tribes dwelling in the Santāl Parganas of Chotā Nāgpur, and down the western border of Bengal proper into Northern Orissa. Scientifically it is the most important dialect of the Kherwārī language—one of the Mundā languages which are the languages longest spoken in India, closely related to the Dravidian languages, and probably aboriginal. It was first reduced to writing by missionaries. The Roman character is used, though Bengali has been used. It is spoken by 2,138,015 persons.

Besides the Scriptures Santālī Christian literature consists of—

An Old Testament History in simple language.

A Life of Jesus Christ.

Lessons from the Life of Jesus.

A companion to the Bible in four parts.

Lessons on the Acts.

One or two books for scholars like the *Peep of Day*.
Four catechisms and one or two books of doctrinal teaching.
Five books of prayers.
Two or three hymn-books.
The Pilgrim's Progress.
A few reading books, and two or three books of stories.
Four books of Santālī Folk Tales.
A few tracts.

BĀLTĪ

The Bhotiā of Bāltistan is spoken by Tibetans in Kashmir.

Males	...	...	...	65,569
Females	...	...	...	66,630
			Total ...	132,199

The literature is St. Matthew and St. John and a First Reading Book.

LADĀKHĪ

The Bhotiā of Ladākhī spoken chiefly by Tibetans in the State of Kashmir.

Males	...	...	...	27,811
Females	...	...	...	26,950
			Total ...	54,761

St. Mark's Gospel is translated into Ladākhī.

TIBETAN

The Bhotiā of Tibet. There must also be many Tibetans across the border who speak this form of the Bhotian language.

Males	...	...	...	3,734
Females	...	...	...	2,286
			Total ...	6,020

Genesis, Exodus, Psalms.
The New Testament.
Various religious books and tracts and also school books are printed and published by the Moravian Mission, Leh.

GĀRO

Gāro is the language of a tribe dwelling in Assam, notorious for head-hunting expeditions.

Males	...	...	...	99,908
Females	...	...	...	92,631
			Total ...	192,539

(*Census Tables*, 1911, p. 101.)

Till the beginning of mission work among the Gāros in 1867 the language was unwritten. At first a few hymns were published in Roman character. Later Bengali characters were used, but of recent years the Roman character has again been used.

The translation of the New Testament was completed in 1894. There are a few small books and school books.

CHIN

One of a group of thirty distinct languages spoken in Assam connected with the Tibetan languages. Many dialects.

Northern Chin is spoken by	...	54,000
Southern Chin ,, ,,	...	294,000

(See *Census Report*, 1901, p. 271. *Census Tables*, 1911, p. 94.)

Northern (apart from Scriptures).

A Life of Christ.

Two Catechisms.

A hymn-book.

Southern.

Two catechisms.

A hymn-book.

KACHIN

One of the many Tibeto-Burman languages. Spoken in Assam and Burma by 171,294 persons. (*Census Tables*, 1911, p. 102.)

Besides Scripture portions :

New Testament stories.

A catechism.

A hymn-book.

A monthly magazine.

LISU OR LISAW

A hybrid dialect spoken by a tribe (Burmese-Kachin) living in scattered villages at a high altitude near Sadon on the Chinese frontier of Burma. Total number of speakers 9,000. (*Census Report*, 1901, p. 274. *Census Report*, 1911, p. 330.)

Eixsting Christian literature besides Gospels :

A hymn-book.

KAREN

A group of related dialects rather than a single unified language, connected with Chinese, spoken in Burma by :

Males	...	...	...	534,820
Females	...	...	...	532,644
			Total ...	1,067,464

Of the Karen dialects the most important group numerically is the Sgau-Karen and Pwo-Karen. (*Census Report*, 1901, p. 276.)

Over 130,000 Karens are Christians, but though among Christians they form the majority of those who can read, there are 3,000,000 Burmans who can read ; and as Burmese has become the language of practically all schools in Burma, a very large proportion of Karens are 'literate' in Burmese in addition to, or in lieu of 'being literate in their own vernacular'.

The Literature Committee of the Burmese Representative Missionary Council does not therefore anticipate or plan for any extension of Karen Christian literature. There is, however, besides the Scriptures, a small literature in Karen—chiefly Sgau-Karen. It may be outlined as follows :

Commentaries and expositions : several, some very full.

One life of Christ for adults, one for children.

A life of Paul.

An Index to Biblical Subjects.

A harmony of the Gospels.

A Bible Dictionary.

A Scripture Geography and History.

Two theological manuals and some catechisms in several dialects.

Three volumes of sermons and a book about preaching.

A brief church history.

Four devotional books besides one or two prayer books and hymn-books.

Scarcely anything for Sunday Schools or on social service.

Four brief biographies.

Three stories including *The Pilgrim's Progress.* (One book, *The Heart Book*, is put under this heading by mistake.)

A very few tracts.

Six periodicals in Sgau Karen and two in Pwo-Karen.

SHĀN

Shān is spoken in the Shān States in Upper Burma :

Males	...	...	...	446,475
Females	...	...	...	452,357
		Total	...	898,832

It is also spoken in the Chinese Shān States.

It is akin to Siamese and has three dialects : Northern, Southern and Chinese.

Christian books extant besides Scriptures :

The Peep of Day.

A couple of books on Christian doctrine.

A hymn-book.

Four tracts.

BADAGA

Badaga is a Dravidian dialect spoken by a tribe on the Nilgiri Hills in South India numbering about 38,000. A Gospel, some Bible Stories, *The Heart Book*, and a *Song about the Daughter of Zion* have been prepared and published by the Swiss missionaries. Tamil is now taught in the schools for Badaga children.

TODA

Toda is the language, difficult to classify but Dravidian in character, of an exceedingly peculiar tribe dwelling on the Nilgiri Hills in South India. The tribe numbers 748 persons and is decreasing.

Two Gospels and two books of Bible Stories is all the Christian literature there is. Tamil is now taught in the one or two schools carried on among the Todas.

TULU

Tulu is a Dravidian language spoken chiefly in South Kanara by: Males, 279,000; Females, 285,000; Total 564,000.

The missionaries of the Swiss Mission have provided all the Christian literature there is. The New Testament, and some portions of the Old, viz., Psalms, Proverbs, Genesis, Exodus, and Daniel, have been published. In addition, Bunyan's *Pilgrim's Progress*, Bible Stories, two Catechisms, and several booklets have been printed and circulated.

BRĀHŪĪ

Brāhūī is a Dravidian language related to such languages as the Tamil and Telugu of South India. It is spoken in Baluchistan and in Afghanistan. In British India the Brāhūīs number: Males, 97,172; Females 77,057; Total, 174,229.

Brāhūī Christian literature consists of St. John's Gospel in Arabic and Roman characters.

BALOCH

Baloch (the principal language of Baluchistan) is spoken by: Males, 276,324; Females, 228,262; Total 504,586.

The only Christian literature is the Psalms, and New Testament except St. Matthew, in Arabic character, and parts of the Old Testament and the whole New Testament in Roman character.

PASHTO

Pashto is an Indo-European language spoken in the North-West corner of India and in Afghanistan. The numbers of those within the borders of India who speak Pashto are: Males, 850,105; Females, 704,360; Total 1,554,465.

Very few of these can read. There are about 500 Pashto-speaking Christians in the North-West Provinces.

Besides Scripture portions there is little.

Apologetics. Two chapters of *Minaru'l Haqq*, (chapters 2 and 6) are published at a penny each.

Devotional literature is represented by the Book of Common Prayer, and two hymn-books.

Evangelistic Tracts and Booklets: about half a dozen, and some leaflets.

Stories. There are two *Asmar-i-Shirin* (*Sweet First-Fruits*). *Sairu's Salikin* (*Pilgrim's Progress*).

KASHMĪRĪ

Kashmīrī is an Indo-European language, the chief language of the Kashmir State. It is spoken by. Males, 635,522; Females, 545,110; Total, 1,180,632.

The Bible and the Prayer Book (which is now out of print) form Kashmīr Christian literature.

NAIPĀLĪ

Naipālī is the Court language and lingua franca of Nepal. It is also called 'Khas', 'Gorkhālī' or 'Parbate'. Naipālī is really a dialect of Hindī and the character used is the 'Devanāgarī'. Nepal has an estimated population of 3,000,000, and about 200,000 speak Naipālī. Naipālī is the language of the Gurkhās and is spoken in the Gurkhā regiments. It is also the language most commonly spoken in the Darjeeling district where there are 134,000 Nepalese who make up more than half the population. Many Nepalese are able to read and understand Hindī literature.

Besides the Scriptures there is very little Christian literature in Naipālī. The following are available :—a Life of Christ, two catechisms, a hymn-book, a book on the Holy Communion, one or two booklets on Christian doctrine, and several short stories—two School Reading books and a monthly paper contain Christian teaching.

CHAPTER V

CHRISTIAN LITERATURE PUBLISHED IN ENGLISH IN INDIA

1. Christian literature published in English in India and Ceylon limited.

CHRISTIAN literature published in English in India and Ceylon requires to be treated separately from vernacular literature. It must be remembered that to all who are able to read English, the whole Christian literature published in English in Britain and America is open; and as a matter of fact, those who can read English generally do read a considerable number of books and periodicals and tracts that have come from the West. In some cases, cheap editions of English books have been published by the Christian Literature Society for India and the Association Press in order to make them available for study in India. For example, Bishop Azariah's *India and Missions*, Dr. Mott's *Decisive Hour of Christian Missions*, Dr. W. H. T. Gardner's *The Reproach of Islām*, Dr. T. R. Glover's *The Jesus of History* have been issued in India in cheap editions.

There is, therefore, no idea that Christian literature published in English in India and Ceylon should ever cover all subjects of Christian interest or even deal as completely with any single subject as a literature in the vernacular should do.

2. Its purpose

(i) This Christian literature in English is usually planned to meet the special needs of Indian or Ceylonese readers when those cannot be met by publications from abroad. For instance, text-books dealing with temperance and hygiene written in Britain or America do not deal with the conditions prevalent in India and Ceylon, and are largely concerned with conditions foreign to the social life of these lands. It is therefore necessary, in order to make such manuals fully useful, that they should be re-written with intimate local knowledge.

(ii) Many of the publications written in English in India are prepared for another reason. The very large majority of those who can read English appreciate English that is very simple and direct. There is, therefore, need in many subjects that simple hand-books should be written, giving in very plain English, the results of research contained in more elaborate manuals. The series of small volumes dealing with the Sacred Books of India and the beliefs of India by the late Dr. John Murdoch were compiled for this purpose and were extremely useful for many years. A somewhat similar publication dealing with the Rig-Veda, published in 1913 has had a like usefulness. But during the last few years not so much has been done in this direction as was done twenty-five years ago.

The *Heritage of India* series now being published by the Association Press partly meets this need, but some of the volumes already issued are written in a style too difficult for the majority of Eastern readers of English.

(iii) A few English books and booklets published in India and perhaps a few in Ceylon are written distinctly for the purpose of being rendered into the vernacular. There is a dearth of material for translation into the vernaculars, and it frequently happens that, on a given subject, the books that are available are not adapted to rendering into the vernaculars. In consequence of this, if it is likely that a book on an important subject will meet the needs of several vernaculars, it is sometimes issued in a small English edition in the first instance. In this way a number of books and stories for Bible study used in Sunday and day schools have been compiled first of all in English, and afterwards translated into a considerable number of the languages used in India and Ceylon, and thus have rendered a service which could not have been rendered, had their usefulness been limited to one vernacular only.

The Classified List of Christian literature published in English in India shows that no commentary on any book of the Old Testament has been published in English in India, and very few commentaries on the books of the New Testament, except the *Indian Church Commentary* planned by a committee of bishops in India. But such a series as *The Cambridge Bible for Schools* is as readily available for those who can use it in India as in England.

A number of Lives and Studies of Christ and Paul have been written, but there is still need for a book from the Indian point of view, and it is curious that this need has never yet been met.

Concordances, Indexes, of Scripture Subjects, Bible Dictionaries published in Britain and America meet the need fully in India or Ceylon.

Many doctrinal books, especially small books and tracts treating of aspects of Christian truth of special interest in India or Ceylon, exist. Books of this class are constantly appearing.

No Catechisms in English exist excepting a few probably prepared for translation.

No book has been published dealing with preaching from the Eastern point of view.

Books on Church organization few : based on Western models.

Excepting studies dealing with the ancient Syrian churches of Malabar, there is no presentation of church history that can specially help the Indian and Ceylon churches.

A few books exist on the history of missions.

There is a serious lack of books in English in defence of Christianity from the Eastern point of view. But the need is being partly met and will be met more and more fully.

Devotional books are more useful and more spontaneous if written in the mother tongue of those who make use of them. Consequently comparatively few devotional books for Eastern needs have been written in English in India or Ceylon. But such great devotional classics as *The Pilgrim's Progress*, Augustine's *Confessions*, *The Imitation of Christ* are largely read in English by educated men, Christian and non-Christian.

There are now a number of books for use in Sunday school teaching which have appeared during the last few years. A large number of publications from America and Britain are used by Bible teachers who can read English, but in this matter it is essential that publications, written with full knowledge of the conditions and needs of India and Ceylon, should be issued.

Bible study-circle literature and mission study-circle literature, which has been issued in America or Britain during the past few years has sometimes appeared in cheap form in India and Ceylon. Some of these publications have been very useful. A number of similar publications have been specially written in India and Ceylon, and have done good service.

In recent years a considerable number of books on social service, temperance, hygiene, and popular science have appeared in India and Ceylon, and partially meet the need where it is not met by popular publications from the west, but more books are wanted written from the Eastern point of view on these subjects.

The list of biographies is somewhat lengthy. Many of these biographies are pamphlets, generally too slight in their treatment of the subject, often meagre narratives. Few are about Indians or Ceylonese.

In the classified list less than thirty stories are named as written in English for India and Ceylon. Some of them, such as those by A.L.O.E., are very old now. Some are too proselytising in tone. Many

stories of English life, written in England, are not readily understood in the East. On the other hand, stories which do not depend for their interest on the knowledge of present day conditions, such as *Ben Hur*, *A Prince of the House of David*, *Hypatia*, *Darkness and Dawn*, are read with great interest. Some stories written in English by Indian writers have achieved popularity, such as Madhaviah's *Thillai Govindan*. Though not Christian they are excellent as stories, and exert a good influence by the caustic satire on Hindu social customs and the earnest advocacy of reform which they contain.

Large numbers of English tracts and handbills of very varying value are published at many centres in India and Ceylon. There ought to be many more of them, for the usefulness of the 8 or 16 or 32 page tract in India and Ceylon is, at the present time, very great. But they ought all to be listed in some such periodical as *The Harvest Field* so that their existence might be better known.

There are few books written in English specially for women, probably largely because women generally know only their vernacular, and those who know English are not in need of literature specially written for them.

The Classified List contains a brief section naming books on Indian history and Indian customs published in India. This section includes a few publications like Basil Mathews' *The Secret of the Raj* and a few books written by missionaries dealing with local religious beliefs. The list was limited to India. There is, of course, a great literature on Indian and Ceylonese history and customs, published in and out of India, but it is purely scientific in character and does not come under the heading of Christian literature.

A number of books on character-building and methods of study, written chiefly for students, are named in this Classified List. Books of this kind are exceedingly useful if written with full knowledge of modern conditions.

There are, of course, a number of books on missions and missionary topics, written specially for missionaries by missionaries.

A miscellaneous section names a few books, such as books on the War, not easy to classify elsewhere.

The number of magazines published in English in India and Ceylon is too great. The list includes about seventy titles, and there are omissions. Most are written for Christians, and some of them are denominational or local magazines—the organs of local Missions. A few are intended to reach and influence non-Christian readers. The question of this

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magazine literature is one that has had the frequent and careful attention of the Literature Committee of the National Council. The general opinion is that some of the existing magazines might be amalgamated; that some might be ended; and that a new, thoroughly efficient weekly review with an editor free to give all of his time to it, should be started to review events and books and thought from the Christian standpoint.

CHAPTER VI

LESSONS FROM THE SURVEYS

1. In this chapter some of the more important lessons to be gained by the study of the Provincial Surveys of Christian literatures in various languages will be concisely stated. It may be well to point out that, as the conditions in which books and tracts have been written vary in different languages, the statements made in this chapter about Christian literature as a whole are generalizations. But these generalizations are, it is believed, a careful summary of what is true for the literatures in the majority of the languages examined. Here and there exception may be taken either to details in what is stated or to some omission, but this section is presented as a considered judgement on the general condition of Christian literature in India and Ceylon.

2. Obstacles

The first impression that is made by a careful study of the various Reports and Classified Lists of Christian literature in the various languages, is that there are many obstacles to the creation of adequate Christian literatures in India and Ceylon.

i. Want of funds

A constant difficulty, which is apparent at the first glance through these Reports, is that **Christian literature in**

India and Ceylon is not adequately financed. When one examines what is being done by the Publishing Societies, it is immediately evident, in every case, that though they provide an organization to publish literature, they have not the means at their disposal to effect fully the purpose for which they were founded.

In many cases the position is as follows. Led by a wise and generous enthusiasm, the missionaries in some centre, such as Madras or Bombay or Calcutta, united to found a Publishing Society or to form a branch of the Christian Literature Society for India. At the beginning there was a considerable amount of interest. A subscription list was probably sent round. Often the management was carried on by a missionary who gave a good deal of his time without pay to the work, and in almost every case the authors of the various publications issued have given their labour freely. But there has been no organic union between the Missions which use the publications and the Publishing Society which has issued them. The various Missions using the publications have never been under any pledge to aid in providing funds for producing them.

In what may be called the second stage of the history of this Publishing Societies an impression gets about that the Publishing Society 'has funds'. This is almost always entirely without foundation, but it has an unfortunate result. Many Missions have never at any time made allotments from the money at their disposal for the production of Christian literature, unless it be for literature of denominational interest to themselves, and the idea that the Missions using literature should subsidize

the publication of literature, seems to be quite novel to not a few missionaries. Thus while much is expected of the Publishing Societies, they have come to depend on chance donations and limited assistance; instead of receiving regular annual allotments from the Missions which they help, and being permitted to count on the assistance of mission workers qualified to write.

ii. The many languages

The more one studies these Reports and Classified Lists, the more clearly does one understand the hindrances to the circulation and production of literature, caused by **the many languages** used in the Indian Empire.

Of China it is probably true to say that a book written in ordinary Chinese can be read, used and sold from one end of China to the other; that because they all use the same language the Christian writers in China are a strong band; and that a writer of Chinese speaks to the whole of China. When it was proposed to prepare in China a Bible Dictionary, the Publishing Society received orders for 4,000 copies before publication, and was thus able to prepare a large edition economically and to secure an immediate sale.

The Classified Lists of Christian literature published in India show how different the case is in India. A book that is written for the use of Christians who understand Hindī, however good it is and however suitable to their needs, cannot be of any help to the Christians who speak Telugu or Malayālam. It is to some extent true that some greater language, such as Burmese or Tamil, is becoming the language taught in the schools for children

of many tribes and communities, whose mother tongue is a minor tribal language or dialect. But, even if all these 'minor languages' were eliminated, which will probably never come to pass, there are a dozen greater languages which will always divide the number of those who can read. For many years to come in several of the greater languages the number of readers will only be some hundreds of thousands; while in other languages the readers will be at most a few thousands.

As the number of those who purchase Christian literature is only a fraction of those who read; and as those who purchase buy very few books and are only able to pay a very small amount for them; and as the books that they buy are produced in small editions in several languages, it follows that it is impossible for Christian literature to be self-supporting.

iii. Immature literatures

A third difficulty, which is evident in the case of every language arises from the nature of Christian literature. 'Books' says Birrell 'are transmitted personality.' They must arise from inspiration and not from any business arrangement or programme. And it is to be remembered that the aims for which Christian books and tracts are written, the ideals which they attempt to express, and the relationship of those ideals to Hinduism or Buddhism or Muhammadanism, all imply new ways of thought. It is not easy to put Christian thought into languages already moulded by non-Christian faiths.

And though some Christian literatures, such as Tamil and Malayālam, had their beginning more than a hundred

years ago, and therefore cannot be said to be hampered by immaturity, it must, on the other hand, be remembered that many do not go back more than a few decades, and are the expression of the mind of writers whose spiritual and mental life has been moulded by a Christian Church which has not behind it more than a generation or two of Christian traditions, habits and experience.

Genius may create an exception at any time. But a community, such as the Telugu Mālas, who, at the present time are becoming Christians in very large numbers, especially in the State of Hyderabad, and whose ancestors for generations have been entirely without education, cannot at once produce writers capable of giving ripe Christian teaching.

And there are many such Christian communities in India if not in Ceylon.

Moreover this immaturity is an obstacle likely to continue as increasing numbers of these peoples who have hitherto been 'no people' enter the Kingdom of Christ in the great 'mass movements' of the day.

iv. Limited and slow circulation

Another of the great difficulties which besets Christian literature in all languages in India and Ceylon, is the fact that when a book or tract has been published, it only very slowly passes into circulation, unless it is a school-book or a text-book for which there is an immediate and large demand.

Tamil publications may be supposed to have the largest circulation of any vernacular Christian publications, because the Tamil Christian community is the largest,

but even in the case of Tamil books it takes at least ten years to sell off an edition of 2,000 copies, and in the case of Oriyā an edition of 500 copies is more than sufficient.

This slow circulation is due largely to the lack of education, and to the poverty of the ordinary villager, even if he has some tincture of education. It is as true in India as in England that the man who can read is not always a reader, and the family income seldom allows any margin for books or papers. But circulation is also often slow because it is necessary to depend on the journeyings of the Christian book-pedlar or colporteur to secure sales of publications throughout wide areas containing scores or hundreds of villages, in none of which it would be possible to maintain a bookstall. It is also often restricted because Mission workers do not do what they might and ought to do to sell books. But in any case those who would buy are few. And the man who might buy and the book which he might buy so seldom meet, that many books remain in stock for years that should be sold off within a few months of publication.

v. Want of strategic foresight

Many causes have contributed to prevent missionaries, in general, from seeing the immense value of Christian literature, and the necessity of producing literature, both for evangelistic work and for the building up of Christian character. Individual missionaries have had a clear view of the situation as it existed in their day. Carey, Marshman and Ward, Rhenius, that gifted lady Miss Tucker (A.L.O.E.), John Murdoch, Kenneth S.

MacDonald and Miss Louisa Marsden are names that occur at once. Dr. Murdoch and Dr. MacDonald in particular, twenty years ago repeatedly urged on the missionary community the exceeding importance of making the fullest and wisest use of books and tracts to reach the mind and the heart of India.

It must, however, be confessed that in this department missionary strategy has been very imperfect.

In theory we have all agreed that books and tracts and magazines may be of the highest service to the cause. We have all probably known of instances in which the booklet or even the leaflet has turned the thoughts of a pilgrim, or a searcher, or some far-away villager, or some eager student to the consideration of the claims of Jesus Christ. We have all, also, probably known how a book or a magazine has gone into homes where Christ was not known and spoken to many who would never have admitted a missionary or a Christian into their house, or, had they done so, would have given careless attention to the words that might have been spoken. Again and again many of us have seen, at the close of preaching in bazaar-street or market-place or festival, how those who have listened have carried away with them some tract or handbill, which has followed up or impressed upon them the message which, when spoken, they had hardly understood.

It would be a mistake to undervalue the power of personality. There can be no doubt that, at the moment, the spoken address is generally more impressive than the printed page, but as a messenger to go where the missionary or the evangelist cannot go, and as a means

of reaching a wider audience than they can reach, and to follow up what has been proclaimed, we all know that the preacher in print is more powerful than the preacher whose address is ended when the spoken words cease. We all know this, but how few of us make regular effort to secure readers for the books, tracts and magazines that exist, and to add to the number of those publications? Too often we leave it all to the Publishing Society, as though we had no responsibility in the matter.

In the history of Missions it is very seldom that a Mission or a group of Missions have defined to themselves what Christian literature can do, planned for its production, given opportunity to workers, Eastern or Western, to write it, and organized its distribution widely.

Even to-day there are probably but one or two Missionary Societies which instruct their workers that it is part of their duty to write, if they can, and in any case to do their utmost to circulate Christian literature.

Christian literature, even in the case of the less incomplete literatures, which exist in Tamil, Urdū, and Hindī, has grown up haphazard. Books or tracts have been written because the chance qualifications or preferences of this or that writer decided that they should be written.

This want of foresight has greatly limited the growth of Christian literature in India and Ceylon.

vi. Slowness to realize increasing opportunity through increasing number of readers.

The changing conditions in India and Ceylon, and the new opportunities which they give, are not realized

with sufficient clearness by all of us. The missionary whose work lies out among the great Pariah populations of, say the Telugu country, where in village after village he will scarcely find any one able to read, probably does not feel the need of the multiplication of books; and many of us have not yet come to comprehend that, owing to the rapid increase of education, every year will add more than a quarter of a million to the twenty-one millions who now can read; and that, in the Christian church, especially, those who can be helped by Christian literature are a large and rapidly increasing number.

We need to let our imagination take view of these millions of readers, to see what Christian books they need now, and what they will need even more in the years to come.

We need also to observe how widely non-Christian social and religious reformers and political agitators make use of magazines and tracts, English and vernacular, to reach those who can read. They—who understand India and Ceylon better than we do—would not print so much unless they knew well that the printed page could stir and convince. We may learn from them, and their example should stimulate our action.

vii. Lack of realization of the needs of our fellow-workers

We need, also, to think of the isolation of our Indian and Ceylonese fellow-workers. In the early years of missionary work the Indian or Ceylonese preacher or evangelist or clergyman was well known to the missionary. He was able to take to the missionary any doubt to ask him for advice or counsel in matters where he felt himself

uncertain as to Christian ideals or the meaning of the Christian Scriptures, and if he did not always receive adequate help, at least he had the mental comfort of sharing his uncertainties with his friend.

To-day Christian communities are scattered all over India and Ceylon. Some of them consist of a number of Christians sufficient for the purpose of Christian edification; and some of them being at the headquarters of the missionary, it is always possible for local workers to turn to him in times of perplexity. But the vast majority of Mission out-stations are a long way from headquarters. The pastor or catechist or evangelist or teacher in charge has to teach Bible lessons and to preach Sunday by Sunday to a very small, and often an almost entirely illiterate congregation. On him rests the responsibility of interpreting the New Testament and the teaching of Christ and the Apostles, and in the vast majority of cases he has to do this without any aid to the understanding of the Scriptures. In the defence of the faith he has no manual of evidence to guide him to the right line of argument. He is surrounded by greatly venerated, age-old institutions opposed to Christian ideals. We need to make effort to realize this. His want is a want we have never felt, and can never feel so long as books stand on our shelves or can be procured after a few weeks' delay.

viii. The pressure of other duties hinders writing

In the earlier days of missionary work in these lands, when schools were few and churches contained but a handful of Christians, the missionary with the aptitude for

literary work could find time for writing. Many good Christian books in Tamil, Telugu and Bengali date from that period. But conditions have changed. The growth of a complicated and very efficient missionary organization has, in itself, distracted not a few of us from feeling the importance of adding to current Christian literature adequately. When we arrived on the field we had to give all our time to the study of the vernacular, and in those days we knew well that we could not write it. As years went on the duties of administration multiplied; we were put in charge of wide districts; we had constant touring and preaching to do, or we were doctors in hospitals, or teachers in schools and colleges. There was no immediate catastrophe if the books that we knew ought to be written, and that we could write, were not written. Other needs were more clamant, though not more real. The experience of our Indian and Ceylonese fellow-workers is much the same.

It is almost universally true to say that the vernacular books that are written to-day are written in defiance of the claims of many other duties.

And so it has come about that the Missions have opened schools and staffed them and financed them and turned **out thousands and thousands of those who can read, but have done little or nothing systematically to prepare books for them to read.**

ix. Lack of co-operative effort

Another reason for the want of a proper provision of Christian literature is happily of decreasing importance. Up to perhaps twenty or twenty-five years ago while

individual missionaries had united here and there to provide a limited amount of literature to meet immediate needs felt by them, the idea of union among the Missions to meet the situation as a whole did not occur to any one. If a book was wanted, it was wanted by a Mission, and that Mission had to find some one to write it and give him the opportunity to do so, or he had to make the opportunity amid pressure of other duties.

It is now recognized that, as all will use the book that has been written by one writer, it is both possible and fair for all Missions to join in supporting the writer while doing his task.

We have not reached complete harmony and singleness of purpose in this direction yet. There is, for instance, much need for the reconsideration of the magazine literature in several of the vernaculars with a view to union in effort and economy in production. But the old narrowness of view which would not free a writer to exercise his gift, because, by giving time to writing he was debarred from giving the whole of his time to the local interests of his own Mission, is now almost a thing of the past. We have come to see that co-operation is the right way to secure efficiency.

3. The general conclusion

It is not difficult to state the general conclusion.

(i) We must not underestimate what has been accomplished. Allowing for the defects and imperfections incident on the attempt to create a new religious literature in an ancient land, it may be said, without hesitation, that though the quantity of Christian literature in all the

languages of India and Ceylon, put together, is not sufficient for the needs of missionary enterprise in the land, and though the quantity of literature in any given language is meagre or often all but non-existent, it must not be dismissed as if it were valueless.

It may be true that in Tamil or Hindī or Bengali there is no Bunyan, no Matthew Henry, no Augustine, no Venerable Bede, no Christian Kabīr. It may be true, also, that many of the books and tracts in print do not meet the need of to-day adequately or are out of date. But in many languages there are Christian books and tracts of high excellence, well adapted to the needs of the readers (often drawn from entirely uneducated classes) for whom they are written.

It is true that the general style of vernacular Christian literature is too much influenced by English originals. From the nature of the case it cannot conform to the conventional canons of the pandit who disdains to write in a style that can be understood by the common people. But though the literary quality of existing Christian literatures may not always be of the highest standard, it is only just to add that almost every book or tract that has been written in any vernacular has served a definite purpose and rendered definite service to the cause of Christ. The wonder is that so much has been done, and done so well.

(ii) On the other hand, it may be frankly admitted that much has been done imperfectly, and that in many departments where the Christian convert or the Bible student is in need of inspiration or guidance or instruction, there is often absolutely no help for him in the publications

that have been issued. Christian literature in all the vernaculars, is entirely inadequate to meet the needs and opportunities of to-day.

In brief

These Provincial Reports, and the Classified Lists of publications that accompany them, show that in the vernacular, Christian literature is, speaking generally,

Sparse,
Much of it out of date,
Most of it too didactic or educational,
Much of it lacking in interest,
Nearly all of it based on English originals,
Very little of it marked by originality.

It is literally true to say that in Tamil, which has the largest Christian literature, a set of all the books available, could be bought for less than five pounds; that in some of the other languages a sovereign or less would purchase a complete set all that is to be had; and that the price of one good typewriter would buy a set of all the Christian books in Hindī, Tamil, Telugu and Bengali put together.

How poverty-stricken, how starved, we should feel, if three small shelves could hold all the books that we could get, unless we bought books inspired by non-Christian ideals and filled with non-Christian deities and demons.

And for the whole Christian literature of some important languages one shelf—and that a very small one—would be sufficient. Is it any wonder that sometimes the Christian turns to the books in the bazaars?

4. The three-fold problem

These surveys, then, bring us face to face with the problem of Christian literature in a three-fold form. We gather from them that there is a dearth of suitable matter, that the publishing of books and tracts and magazines in the Christian vernaculars is by no means a simple business undertaking, and that it is frequently no easy thing to get the printed page from the press into the hands of the reader.

It is this three-fold problem, as presented to us in the surveys, that we have now to look at. It may be dealt with in three sections:

I. Production, or the securing of the writing of needed literature.

II. Publication, or the printing of the written manuscript.

III. Distribution or the putting of the printed book into the hands of the reader.

CHAPTER VII

PRODUCTION

1. The living book or tract

It may be well to define somewhat more clearly what we seek when we endeavour to create a Christian literature in an Indian language.

We are not aiming at providing anything that is not essential. We only seek for a sufficiency of Christian books and tracts in the language of the people that shall be understood by the people, and shall reach the heart and enlighten the mind. The book or tract, Christian in ideals, instinct with originality, racy in style, carrying conviction to the mind of the reader, and awakening interest, is what is most needed.

If in any vernacular a large proportion of existing books and tracts are translations or adaptations of English originals, it is because it is difficult to find original writers or original thinkers in the infant Christian Church. In the case of languages like Tamil, Urdū and Hindī, spoken by a comparatively large number of Christians, it is possible, from time to time to find men like Vedanāyagam Sāstri, Safdar 'Ali, Nehemiah Goreh, or Imād-ud-dīn, possessing true genius for writing. But in the case of many languages the number of possible writers is

very small. They have not behind them the traditions or the experience of more than a few years of Christianity. They are unfamiliar with the expression of Christian ideas. In such cases we must accept the translator or the adapter of western books into Bengali or Sinhalese or Burmese or Malayālam, and be thankful. But we do not lay aside the hope of an indigenous, Christ inspired, vernacular literature.

It may be well to state here that, in consideration of the production of literature, the question of the race of the writer does not enter.

It does not follow that, because a writer is an English man or an American or a Dane that he cannot write well and forcibly in the vernacular. It may be that he cannot or will not write in the artificial style, approved by conventional Indian literary standards. But the fact remains that many books and tracts that have been of much service to the cause of Christ in India and Ceylon have been written by missionaries from other lands.

On the other hand, it does not always follow, because a writer is belongs to the land by race that he knows better how to reach the heart of the matter. Any one who has had the duty of reading vernacular manuscripts submitted to the Publishing Societies knows this well.

It is not race but training, knowledge, and the subtle element of genius that qualify the original writer. The writer who knows his subject, and has ability to express that knowledge in a way that will interest, enlighten, convince, and in a style which is readable, cannot fail to impress his message on his reader. It is such writers that we are constantly seeking.

2. The writer must have opportunity

To secure the writing of the needed books it is essential that the writer should have opportunity.

If we are to wait for books to be written by the worker who has to make time among other duties for writing, we shall never have a sufficient literature in any language. A man or woman who has the gift must have freedom from other duties to think and write.

3. How this can be given

(i) In some cases it is not possible to arrange for such an opportunity to be given, but in many Missions there are workers employed by the Mission, whose duties are defined by the Mission, who might write if they had leisure. It is within the power of the Mission to relieve them from over-burdens of administration, from the distraction of long tours in the district or from too much responsibility as teachers or professors. A few Missions have recognized this to some extent, and occasionally men in various Missions have been set apart to write books and tracts as their regular work.

(ii) But, speaking generally, literature has scarcely any place in the programme of work sanctioned by most Missionary Boards or Societies, and no place at all in the allotments made in their annual budgets.[1] And, as things

[1] 'Opinions may differ as to what will constitute an adequate and proportionate share of literature work in relation to other forms of missionary activity. But as to whether such adequate and proportionate share is being contributed at the present time there can be only one opinion. It is difficult to obtain exact figures but the following, compiled from figures supplied by the heads of the various Missionary Societies at work in Burma, may be regarded as approximately correct. The figures of the Roman Church are excluded.

are, it ought to be recognized that it is not possible for any but one or two of the greater Missions, to set aside an experienced worker to give his whole time to writing Christian literature. Mission staffs are always small and seldom equal to the ordinary routine duties of preaching and teaching and healing. In any Mission the number of those who are qualified to produce suitable literature, is always small. If a worker is to be set free who possesses the necessary qualifications, it is essential to find another worker to take his place, and frequently this is very difficult.

(iii) Again the Mission on the Field probably has only just enough money to carry on its ordinary work. To set a worker aside to write, means that money must be diverted to his maintenance from the ordinary funds of the Mission, and that other funds must be raised to replace the money put to the new use.

'(1) The total sum of money spent on Mission work in Burma yearly amounts to not less than Rs. 2,225,000. Of this sum probably a half is spent on educational work and includes Government grants-in-aid as well as school fees. On the other hand, it does not include the value of the time given by missionaries, other than those definitely set apart for the purpose, to educational work. The amount spent on literary work it has proved impossible to ascertain, but judging from the fact that the average annual grant received from the C.L.S., which *doubles* the amount spent by the local branch, for the last five years has been considerably less than £50, the total sum must be quite insignificant.

'(2) There are about 250 foreign Missionaries, male and female, in the country in addition to a much larger number of native workers—ministers, pastors, teachers, etc. Of these a very large proportion are 'educational missionaries', while an even larger number give from half to two-thirds of their time to educational work. Yet there is not a single missionary of any denomination, or employé of any Mission, male or female, definitely set apart as a whole time literary worker.'—W. SHERRATT, *Report on Burmese Christian Literature*, p. 14.

It is on these grounds that many Missions have never been able to recognize the production of Christian literature as part of the work they could do.

4. The change in recent years

In recent years a healthy change has come. We have found that it is possible by co-operation on a limited scale and in a limited area, for groups of Missions on the Field to make some provision for the production of Christian literature.

In one instance a co-operative effort of this kind has been carried on since 1907, and a 'Literature Secretary' has been set apart to give his whole time to the production of Christian literature in Tamil. The representatives of ten Missions and one or two Publishing Societies form a small committee of management. The Missions and Publishing Societies, some from local funds and others from their head-quarters in Britain or America, make allotments toward the salary of the worker. The result has been a considerable addition to the amount of Christian literature available in Tamil, and the Missions concerned appear to think that the arrangement is satisfactory, for not one of them has withdrawn from the Board, and the agreement with the worker has recently been extended till 1927.

In the area where the Marāthī language is spoken, similar co-operation between Missions has made it possible for a 'Literature Secretary' and his Assistant to give half their time to the production of Christian literature in Marāthī.

Proposals for similar co-operation have been outlined

for similar appointments for one or two other languages, and there is good hope of progress in this direction.

It may be repeated that it is fully recognized now that as a book is of service, not merely to the Mission to which its writer belongs, but to all who use the language in which it is written, it is fair and wise for all Missions that use the language to co-operate in producing the book.

5. Methods of co-operation

It may be pointed out that there are several ways in which co-operation may be effective in giving an opportunity to competent workers to use their gift.

(i) There is, as is actually the case in Tamil, co-operation which provides the full salary to a full-time 'Literature Secretary'—of eastern or western race—for a number of years. This is a special appointment in special circumstances. If the proposals contained in the Programme of Advance are carried into effect, a few such appointments will be made regularly.

(ii) There is the co-operation which provides half the salary for the half-time 'Literature Secretary'. This is not so satisfactory an arrangement as that above, for it is always difficult for such a worker to define to himself the limits of the duties, literary and other, which he has to perform. But, as it sets apart some one who is definitely concerned in organizing the production of Christian books and tracts, and in writing them, it is better than the old indifference.

(iii) There is co-operation which provides the support, for a limited period, for a writer to perform a definite task. This makes it easy for a Mission to permit a qualified worker on its staff, Eastern or Western, to write a needed book, and there is comparatively little expense to the various Missions co-operating. It is in this way that it is possible to get certain more important or more needed books written.

(iv) Co-operation might well be exercised in organizing a permanent staff of 'Literary Assistants' in connection with the Publishing Societies. Most of the Publishing Societies receive manuscripts, consider them, and publish them if they have funds. But they have not the funds to secure the permanent services of one or more competent workers to carry on what may be called the routine work of the publication of Christian literature. The best books will always be spontaneous, the outcome of genius; but in every vernacular there is need of translators, who can rapidly render into the vernacular suitable books and tracts, and prepare new good matter for Christian magazines; who can help missionaries and others who may have made a rough draft of a book but who have not the leisure, or perhaps the vernacular scholarship, to complete it in form for the press; who can pass opinions on the manuscripts submitted for publication, prepare such manuscripts for the press, and read the proofs. Such workers would, of course, have opportunity

for original writing if they proved equal to it, but the main purpose of such appointments would be to enable the Publishing Houses regularly to send forth good matter adapted from English originals. If in each language one or two Indian Christians who have a good knowledge of their mother tongue, and can write an attractive style, were trained, in years to come they would be able to add considerably to many of the vernaculars in which, at present, there is no adequate literature.

(v) Missions can co-operate in providing honorariums and prizes to stimulate the efforts of voluntary workers.

(vi) Missions may also co-operate in providing the funds to pay for the writing of certain needed books by indigenous writers who cannot afford to do the work without definite payment for it.

6. Funds needed

Every one of these methods of co-operation implies that funds shall be found. The Missions that co-operate need to make allotments out of funds which they control locally; or, on their recommendations, their Boards or Committees in America or Britain should make such allotments for co-operative purposes.

It is only by such grants that writers can be secured and opportunity given to them to write the books, and to provide the regular supply of fresh reading matter that is so urgently needed for missionary purposes to-day.

CHAPTER VIII

PUBLICATION

1. The Publishing Societies

The Publishing Societies are such Missionary Societies as the Tract Societies and the Christian Literature Society for India. These make the publication of Christian literature and its circulation their special task. A few Missions have local publishing organizations.

The work of the Bible Society did not come within the scope of this survey of Christian literature. Of its high excellence and usefulness to all the Missionary Societies, there is no need to speak here.

There are at least nine Tract Societies in India, and the Christian Literature Society for India has nine Branches in India and Ceylon.

The Young Men's Christian Association has recently inaugurated a Publishing House, known as the Association Press.

The India Sunday School Union and the Christian Endeavour Movement also occasionally publish their own books and leaflets, but more generally make use of the Publishing Societies, like the Christian Literature Society for India.

2. Mission Printing Presses

Some observers, knowing that there are nearly sixty Mission Presses in India and Ceylon, besides the Publish-

ing Societies and Branches of the Christian Literature Society, have the impression that there is an unnecessary duplication of organizations for preparing and publishing Christian literature.

It may be well to enter a caution against such an opinion. Though they print most of the publications of the Bible Society and of the Publishing Societies, these Mission Presses are printing presses and not publishing houses. The amounts which they receive from Mission funds are generally inconsiderable; in some cases they make considerable payments to Mission funds out of their profits. They teach a skilled craft to Christian youths, and put them in a position to earn a good livelihood. They should be classed, rather, with training institutions than with the Societies devoted to publishing Christian literature.

3. The Publishing Societies have local knowledge

Leaving Mission Presses, therefore, out of consideration, it may be well to point out that the Publishing Societies are distributed in different parts of India and Ceylon. Each one has a recognized sphere of work, and publishes in the language or languages used in the Province around it. Overlapping is now obviated by the Federation of the Publishing Societies described below. In practical working, though there may be occasional instances of misunderstanding, the usefulness of having local Publishing Societies in the different Provinces is apparent. The great diversity of conditions and languages will always prevent one publishing house dealing with the whole of the Christian literatures in India and Ceylon. No one

house could ever publish economically in all the languages. Local organizations alone can understand local conditions, and secure economical printing in local languages.

The existing Publishing Societies have that knowledge of local conditions which could not be obtained by one central organization, and judging from their catalogues and reports are admirably adapted to cope with the peculiar problems of printing and publishing in the Provinces where they are established.

4. The All-India Federation of Christian Tract and Book Societies

The foundation of the All-India Federation of Christian Tract and Book Societies in 1916 went as far as any central organization could go towards unifying publication. That Federation deals with matters in which union is advantageous. Securing intercommunication between the different Publishing Societies as to their methods of work, it is able to act as a representative of all, without encroaching on the local activities of the individual Societies.

The Federation is on the alert to promote co-operation in the issuing of literature. At the annual meeting in 1917 it discussed further developments in the practice of co-operation but deferred action till after the publication of this survey of the situation.

Three instances of the way in which the All-India Federation secures economy in business matters may be mentioned :

(i) The provision of coloured pictures for books for Sunday schools and young people generally is a clear instance of the usefulness of the All-India Federation.

The whole tendency of modern publications for children and young people is to make increasing use of colour. Colour appeals even more strongly to the Eastern child than to the Western child. In all his life the Eastern child is used to seeing vivid and changing colour. One has only to look at a group gathered at a festival or marching in a marriage procession to see how bright colours are loved. It is important to take advantage of this taste, and where this has been done circulation has been definitely increased. But the cost of producing coloured illustrations or importing coloured plates from Britain or America is very high. When the Federation acts as purchasing agent for all the Publishing Societies, the cost, though still high, will be reduced as much as possible.

(ii) In the same way the Federation will save money to all the federated Publishing Societies by purchasing and distributing paper in large quantities at favourable rates.

(iii) In certain cases, especially in the case of books for use in Mission schools, economy is secured by the use of an English original written in a manner adapted for translation into the vernaculars. The Federation can arrange for such English originals better than any Publishing Society can. The cost of the English original can be shared among the Publishing Societies. The cost of printing a small English edition will be partly met by sales; for there are always a number of missionaries, who are learning the vernacular, and are helped by an English original. But the great economy is that the one English original can at once be put

into the hands of the translators in various provinces throughout India, and that, in this way, editions in many vernaculars can be prepared without it being necessary to have a separate original book prepared in each vernacular.

5. Loss on publications

But when all economies have been effected, the fact remains that there is always a loss in publishing Christian vernacular literature other than school-books. This loss varies. The sale of a few publications does meet the bare cost of printing, but it must be remembered that such publications are written by authors who take no payment for their work. Frequently the copies sold bring in only one-third of the net cost incurred in publishing, and two-thirds of the total cost in publishing has to be met from the funds of the Publishing Society.

Several of the writers of the Provincial Reports on Literature in the vernaculars have referred to this. All agree that Christian literature cannot be sold at a price which will meet the cost.

In the case of publications in English there is not so great a loss if they have been produced cheaply and make a general appeal. It is also true that a higher price can be asked, and will be paid for English publications than for vernacular publications.

But it cannot be too emphatically stated that under no circumstances does the publishing of Christian literature pay from the business point of view. The experience of all the Publishing Societies is the same.

6. Loss justified from a missionary point of view

If it be argued that, this being so, the prices at which publications are issued should be raised, the answer is, that to raise prices would be to strangle sales. The ordinary purchaser of a vernacular book thinks that he is laying out quite a sum of money if he gives 4 annas (say 6 pence or 15 cents) for a volume. If he is a reader of English, he will give, perhaps, double the sum readily, but beyond these prices he will not go except for books important for educational or professional purposes. Any book which is to reach a large circle of readers must be issued at price which they will pay.

With regard to prices the *Tamil Bible Dictionary* may be cited as an example. It is intended for the use of preachers, teachers and catechists, and Bible women. It is a volume of over 900 large octavo pages. According to pre-war rates it would probably be necessary to charge from seven shillings to ten shillings for so large a volume in Tamil; but had such a price been charged, the men and women for whom it was written would have been unable to purchase it. It was, therefore, necessary to secure a number of special subscriptions toward the cost to enable the book to be issued in five parts at eight pence each, so that the poorest catechists or Bible-women could in this way purchase it by instalments which would not make too great an inroad on his or her finances.

Now there is surely no need to justify such a procedure. The purchaser does not get the book for nothing or next to nothing. He has, in every case, to pay down what is to him a not inconsiderable sum of money. And it

would be very unwise, as we all agreed, to let him have a book or a tract for nothing.

On the other hand, it is part of our purpose, as missionaries, to induce the reader, Christian or non-Christian, to read what we publish. For missionary reasons, then, we must publish at a price which will not prevent the Indian buyer from purchasing.

7. The poverty of the Publishing Societies

The Publishing Societies have, therefore, accepted the position that there must be loss on the publishing of Christian books and tracts, and that this loss must be met from other sources than the returns gained by sales. A few Publishing Societies have received legacies of some thousands of rupees; some have subscribers who provide useful sums of money towards meeting these recurring deficits; some receive grants from the Religious Tract Societies in Britain or America, but it is a mistake to suppose that any Publishing Society, any Book Society, any Tract Society, in India or Ceylon possesses adequate funds for publishing. Every one of these Societies carries on its work under grave limitations from the want of funds. Good manuscripts have often to be held back because there is no money to print them. In some cases publication has to be refused altogether, and much needed new publications cannot be planned or undertaken because of 'lack of funds.' In the case of nearly every vernacular Christian publication that is not a school-book, it is necessary for the Publishing Society to prepare to meet a loss on publication.

And so it comes about that, besides asking for funds to meet the cost of writing or translating, it is also necessary to ask for funds to meet the loss that arises owing to the difference between the cost of publication and the amount recovered by sales.

CHAPTER IX

DISTRIBUTION

BY distribution is understood the various methods by which a publication passes from the stockroom of the Publishing Society into the hands of the reader.

1. Methods of reaching the reader

The work of the Publishing Society is by no means ended when it has accepted a manuscript, sent the manuscript to the printers, passed the proofs, stitched and bound a number of copies, priced them and put them on its shelves for sale. After getting a book written and having it printed, it still remains for the Publishing Society, as a missionary agency, to see that the book, which is written with a missionary purpose, and has a message for the Christian or non-Christian, reaches those for whom it has been written.

The agencies of distribution are of five classes:

(i) There is the central depot in some great city like Madras, Bombay, Allahabad or Colombo, where a Publishing Society has its head-quarters. Here it stocks its publications as they come from the press. Here it does both retail and wholesale business with missionaries throughout the Province. Usually it also sells books from England, stationery, and appliances for schools. All these are needed by missionaries, and the profits on the sale of them help the work of the Publishing Society.

(ii) In a number of towns, such as Madura, there is the local Christian book depot with a man in charge, giving his whole time to selling literature required in the immediate neighbourhood.

These local depots have not always been wisely managed. In the middle and later years of the past century, in some cases at any rate, an exceedingly unpractical policy was adopted which, for the time, seemed to indicate that Christian literature enjoyed a surprising popularity. Briefly the method was to rent a room or small hall in some town, to put a man in charge, who was paid a fixed salary, and to stock the shelves round this room with such books as the man in charge asked for, or as the Publishing Society chose to send to him. In this way a large edition of a book would be distributed throughout a number of local depots and the committee of the Publishing Society at head-quarters would be informed, at its monthly meeting, that during the previous month a whole edition of a book had been put into circulation. A few years later it was discovered that, in this way, great quantities of literature had been piled up on the shelves of these depots; where, instead of reaching the reader, whom they would have profited, they were speedily becoming 'food for white ants'.

It may be accepted that this method belongs to the past. Local book depots are still found in many towns, but they are worked in another way. The local management is encouraged to purchase outright at very low rates and is able to make a working profit on sales by selling at slightly higher prices. But the local management, having to pay for its stock, takes

pains to ensure that the right kinds of books and tracts are stocked, and that the quantities purchased are in due relation to the possible demand. The result is that, though the number of copies of a book that is sent out by the Publishing Societies during recent years may be less than the number of copies of a similar book sent out thirty years ago, there is good reason to believe that the modern book really goes into circulation.

(iii) A third means by which books and tracts reach the hands of the readers is what is known as 'the colporteur system'. The precise method on which this system is worked varies in different places, but roughly it is as follows:

A Mission or a missionary or a Publishing Society provides what may be called a minimum salary, and employs a man on this salary to go round from place to place and festival to festival and market to market, selling books and tracts. This minimum wage cannot be dispensed with, as it is not possible for the book-hawker to earn sufficient by profits on sales to secure himself a livelihood.

But in order to stimulate the industry of this book-pedlar, he receives his stock at a considerable discount, and also receives a bonus on the sales that he makes. In this way it pays him to endeavour to secure as large sales as possible. Everything depends on the energy of the man. If he has enterprise, the profit which he makes on the books that he sells, after receiving them at a discount, together with the bonus that he earns, provide him with a satisfactory income. If, however, he lacks enterprise and is content with the minimum living wage

paid to him, his sales are unsatisfactory, the stock that he carries about with him deteriorates and becomes unattractive, and his work is of little real value.

Judging from the reports of various Publishing Societies this colporteur system of securing circulation for Christian literature is now generally viewed with disfavour. Where it is a success it is due to the individual colporteur being earnest and conscientious in the performance of his duties, and working under the control of a missionary, who encourages his activity.

(iv) Many missionaries keep a bookcase of Christian literature which they give away or sell at nominal rates. By this means much literature is circulated and often reaches those who will be specially helped by it. Indeed this is the best way of selling literature, such as books of Christian apologetics or examinations of Hinduism or Islam, which the non-Christian may hesitate to buy unless their scope and tone is explained to him.

(v) Many missionaries and Mission workers personally sell books and tracts during preaching tours. It is no easy task, and requires patience and grace and a sense of humour. But the result is often excellent.

NOTE.—It may be of interest to some readers of this Memorandum to know that the colporteurs frequently urge that the policy of the Bible Societies, in issuing Gospels at a farthing each in the Indian vernaculars, and selling New Testaments and Bibles under cost, is a hindrance to the sale of other literature. They tell us that it is difficult to sell *The Pilgrim's Progress* for twelve annas or a rupee when the New Testament can be bought for half or even one-third of that price, as the ordinary Hindu purchaser considers that if the New Testament can be sold for five pence *The Pilgrim's Progress* should cost no more; not understanding that as a Bible Society publishes large editions of a very

few publications, it can produce them more economically than a Publishing Society which has to publish small editions of many books; and not knowing, also, that it is by reason of the subscriptions which it receives that a Bible Society is able to carry out this policy. This is not intended as a criticism of the policy of the Bible Societies in publishing exceedingly cheap editions of the Gospels and of the New Testament. It is mentioned as illustrating the way in which the Indian purchaser views an outlay on literature.

2. How to increase sales

In order to encourage the sale of Christian literature certain suggestions contained in the Provincial Reports on Christian literature in various languages may be collected for the information and stimulus of readers who are workers in India.

(i) The mission worker can do much

Several of these Provincial Reports refer to the responsibility of the mission worker. The general impression is that the missionaries and Indian ministers and clergymen can do much to arouse interest in Christian publications; and that, if they are indifferent to the distribution of Christian literature in the districts in which they work, the circulation of Christian literature in those districts will suffer very considerably. This applies to sales of both English and vernacular Christian literature, but particularly to vernacular literature. Without the real, energetic, persevering and intelligent co-operation of the missionary, and the Indian or Ceylonese minister or clergyman, the work of authors and of Publishing Societies is largely in vain.

(*a*) Missionaries and Indian and Ceylonese ministers and clergy should buy every publication in the vernacular

which they use. In no vernacular are many publications issued during any one year. Some Publishing Societies sell specimen copies of all their publications at half price to Mission workers who register their names for them. But in any case the cost of buying all the publications issued, even in Urdū or Tamil, during a year, is trifling.

(*b*) They should read, or at least should run through every vernacular publication, so that they know what it contains.

(*c*) They should make a point of using, as subjects for addresses or sermons, such Christian publications as may be suitable.

The following instance of co-operation in distribution is suggestive. Those responsible for the Evangelistic Campaign, which has been carried out in many parts of India during the past few years, have combined to make considerable use of Christian literature, which they have sold at their meetings in many areas and several languages. During 1919 a small book by Dr. Eddy, published in nine different languages, in five of which it was brought out by the Christian Literature Society, Madras, was circulated in this fashion. Altogether 25,000 copies of his little book were thus put into the hands of readers in eight months.

(*d*) They should see to it that new Christian publications are made the subjects of discussion or study in Bible Study-circles, Guilds, Epworth Leagues, Christian Endeavour meetings and similar gatherings.

(*e*) All Christian publications that are suitable for young people should be put into all Mission school libraries.

(*f*) As the income of many Christians is very low, arrangements should be made so that they may be able to purchase books by small monthly payments for them.

This method may frequently be adopted by Mission authorities to help Mission workers to buy periodicals.

(*g*) A small selection of Christian publications, carefully selected, and kept up to date, should be on sale at the Mission head-quarters.

(*h*) Arrangements for selling tracts and books during evangelistic tours, and after preaching at fairs and festivals should not be left to chance. It should be part of the definite purpose of all evangelistic efforts to sell considerable numbers of Christian publications.

NOTE.—It may be again mentioned that several writers of Provincial Reports have pointed out that tracts, and in some cases books, must be sold below cost price. But while it is felt that small evangelistic leaflets may advantageously be circulated free of cost, all are agreed that at least a nominal price should be charged for the smallest tract in book-form.

(ii) The Indian and Ceylon churches

The Indian and Ceylon churches can also give much help in the distribution of Christian literature. This is especially true of the increasing number of self-supporting churches in South India and Ceylon. In some cases these churches make a collection for the benefit of a Bible Society or of a Publishing Society, but by a little practical co-operation they could do much to help members of the church to purchase publications that are issued. In England it is common to find that a church appoints one or more secretaries to secure the circulation of the local church magazine or of missionary publications. In India and Ceylon it would be quite easy for book secretaries in connection with the self-supporting

churches to secure good sales of Christian magazines and literature in their churches.

In this connection it may be pointed out that at the meeting of the National Missionary Council in Coonoor in 1917, the Council expressed its opinion in favour of some such course. The resolution was as follows :—

> 'That the Council is of opinion that the time has come when the Indian Church should take an active share in the distribution of Christian literature, and urges that efforts should be made to encourage the Church to organize in this direction, and that a simple method of doing this would be for each Church to set apart a small sum annually, which would form a fund for the purchasing of books, which its members might be induced to sell.' (*Proceedings of the Fourth Meeting of the National Missionary Council, Coonoor,* 1917, *p. 30.*)

3. The better the circulation the greater the loss

In the previous chapter it has been shown that loss must be incurred if a Christian publication is to be sold at a price that the Indian purchaser can afford to pay for it. It will now be clear that, though the Publishing Societies are able to charge prices for certain classes of books, such as school-books and hymn-books, which give a small profit, it is generally true that every effort which is made to secure an improved circulation of ordinary Christian books and tracts and periodicals, is really adding to the financial liabilities of the Publishing Societies. It must also be remembered that the loss on distribution is not limited to the Publishing Society. There is the cost of the carriage of the literature from the Publishing Society to the distributing centres. And there is the expense of distributing tracts and handbills

at festivals, even when the Publishing Society gives large quantities at merely nominal rates. There is the rent of the depot, and the pay of book-seller. All must be met, if a book or a tract or a leaflet is to reach those for whom it has been written and published. The more widely a Christian book or tract is sold, the greater the loss on its publication.

It is only because Christian literature in India and Ceylon is published with a missionary purpose to do a missionary work that this loss can be justified.

But, remembering the missionary purpose which inspires Christian literatures in all vernaculars, this loss must be incurred. A wide circulation of published books and tracts must be secured, and a wider circulation of new publications must be sought. The loss caused by distribution of Christian literature is not a loss that should be avoided. Rather it is a wise expenditure on behalf of efficient evangelization, and the up-building of the Christian church.

On this ground, then, the loss on the distribution of Christian books and tracts is an added challenge to those who have the control of funds in India or at the Home Base, to give such grants to the Publishing Societies or to the workers who distribute that they shall be able to extend their operations till all the needs of the situation are met.

A lesson of the War

The work done by the many agencies for propaganda created by all nations during the War is an abiding proof of the value that must be attached to literature in these days. The use that is being made of literature by

Bolshevik agencies attempting to cause disorder in Asia and India at this very day is proof, that astute conspirators know well the influence that the printing press possesses. The fact that the Government of India established Publicity Boards in War-time to counteract false rumours and to disseminate the truth about the course of events and that it has re-established them to deal with many matters about which there is need to give information to the Indian villager shows that the Government was fully convinced of the value of literature for reaching the minds of the people.

The preparation of such publications and the printing of it costs money. But those who produce propagandist or publicity literature know that it is worth while. For good or evil it is sent out with a 'missionary' purpose and it accomplishes its mission. Is not the moral obvious? If serious and constant expenditure on literature is considered necessary by all alert propagandists, is it not infinitely more incumbent on the Missionary Societies of the Christian Church to organize and finance the use of every form of literature in order to make the Truth as it is in Jesus known wherever the printing press can tell the message?

CHAPTER X

THE SOLUTION OF THE PROBLEM BY CO-OPERATION

THE principal results that have been reached, as far as they relate to the duty of the worker on the field and of the supporters at home, may be summarized somewhat as follows.

I. ON THE FIELD

1. What the worker on the field needs to realize

(i) We on the field need to realize, the power of books, tracts and magazines to evangelize, to instruct and to build up Christian character.

(ii) We need to realize, too, that the power of the printed page in India and Ceylon to-day is growing. Non-Christian publications are being rapidly multiplied. To meet the opportunity of the day many new Christian publications are required, of first class quality and attractive in style and get up.

(iii) We ought to see to it that writers have opportunity to do to the full the good work that they can do.

(iv) We have need to realize that publishing costs money, and that that cost cannot be met by sales.

(v) It should be obvious that loss to the Publishing Societies must be made up somehow.

(vi) The Mission Boards or Committees or Synods on the field, to which we belong, should make allotments from their funds for the publication of Christian literature, and thus co-operate with the Publishing Societies in the production of the books and tracts and magazines which we shall use in our ordinary missionary work and help to meet the deficit.

(vii) We need, also, to understand that if Christian literature is to be produced on any scale adequate to the needs of non-Christians and Christians, much more must be done than can be done from the funds under local control in India and Ceylon and that the Missionary Societies and Boards in Britain and America need to unite to provide regular annual subsidies for Christian literature. And we should remember also that unless we, out here, lay before the Boards and Committees at home, the information which will show to them that this step in missionary co-operation is absolutely essential, and essential on a comparatively large scale, they cannot realize for themselves the facts. It is for us, by individual effort, through the local Councils, Committees, Synods or Boards, to which we belong, to put the whole of the facts clearly to our own Home Boards and Societies, and to urge on them that they should unite to increase the production and distribution of Christian publications.

2. Co-operation on the field

At the time that this is written the various Provincial Governments of India and the Government of Ceylon are greatly extending elementary education, making

attendance at school compulsory in certain areas. This means that year by year the 21,000,000 readers in India and Ceylon will rapidly increase. In view of this it will be entirely unjustifiable for those responsible for the development of Christian work in these lands to take no thought for the morrow, and be content to let the production and distribution of Christian literature continue as they are.

Just as we now build schools, and provide teachers, and train children to become readers, so ought we to provide them with Christian literature in the years to come.

Something must be done beyond what has been done in years gone by. There is no single formula that meets the whole situation; but **co-operation** between Mission and Mission in giving to writers the opportunity to write, and **co-operation** between the Missions and the Publishing Societies in publishing and distributing books and tracts when they have been written, is the most evident and statesmanlike method of dealing with the problem.

This is becoming more and more clearly realized. Some missionaries may be pronouncedly independent by training and conviction, and hesitate at united action in providing literature, which may, in some points, not exactly express their views, or correspond with their ideas. But, except in the case of strictly denominational publications, any book or tract written on Christian lines is used by all the Missions in which the language is spoken in which that book is written. And if all benefit by what is written, why should not all unite to give writers opportunity?

3. Co-operation essential on the field

It is now beginning to be understood that in modern conditions the writing of books and tracts, which has hitherto been too frequently deemed a work of fourth or fifth importance, compared with preaching and teaching and medical work, is as important a means of presenting the supreme truth to India and Ceylon as any of these other methods. We need Christian literature more and more in our work. But an adequate supply of books and tracts is only to be secured if Missions unite together to make it possible for qualified workers to devote their whole time to this work, and support them while they are so engaged.

4. What co-operation involves on the field

Co-operation involves the following developments. Most of them have been indicated in the previous pages, but they are summarized here together.

(i) Missions on the field shall make allotments from local funds under their control to local Publishing Societies for the extension of literary work.

(ii) The Committees of local Publishing Societies shall include representatives elected by each Mission that contributes as a Mission to the funds of the Publishing Society.

(iii) There shall be a general acceptance of the principle that when there is a considered desire, expressed through the representatives of the Missions and Publishing Societies united, for a given Mission worker, Indian, Ceylonese or foreigner, to write a certain publication, the Mission to which that worker belongs shall allow him to

be freed from other Mission work, either permanently or for a time, for this purpose.

(iv) It should also be recognized that where Missions already have publishing agencies or themselves produce periodicals, there shall be no competition between the different Missions in producing publications; that information shall be freely given by one to another as to what is undertaken, so that no two shall inadvertently spend their strength on the same project; and periodicals which appeal to much the same class of readers shall be amalgamated.

(v) In one important way every Mission on the field can very definitely co-operate in indirectly finding funds to provide Christian literature. Most of the Publishing Societies publish school-books, and on these school-books a profit is made which is used to some extent to meet the deficit on Christian literature which does not pay. There may occasionally on the part of some educationists be objection to the use of school-books published by the missionary Publishing Societies, on the ground that the publications of certain non-missionary publishers are better. In some instances this criticism is well-founded, and the missionary Publishing Societies will do well to note the fact and revise the unsuitable publications, or prepare new ones. But it should be recognized that wherever the educational publications of a Publishing Society are suitable, they shall be used in all Mission schools.

II. AT THE HOME BASE

So much for what may be done on the field. At the Home Base more can be accomplished.

1. Literature essential

Again we would ask that those who administer missionary funds should recognize that the printed page has most important work to do in the evangelization and in the up-building of the Christian character in India and Ceylon—a work as important as the work done by the printed page in Britain or in America. We are not pleading for books and tracts and handbills that may be regarded as intellectual luxuries, but for publications in the language of the people, that are essential to their mental and spiritual awakening and growth.

2. Literature cannot pay

Those at home who have the administration of Mission funds need also to realize that just as a school cannot pay, so Christian literature, which we need to prepare for the growing numbers of readers, also cannot pay. The multiplicity of languages, the limited size of the editions in most of these languages, and the small price at which these publications must be sold, if they are to circulate, all need to be remembered.

3. Mission depends on Mission

No one Mission can be independent of another in this matter. A Mission, because it is a great Mission with a large staff, cannot be sure that in its staff it will find competent writers. A small Mission, with a very limited staff, may have on that staff a writer most capable of doing the work that needs to be done. Or it may be that outside the ranks of the regular Mission staff altogether the gifted writer is to be found.

8

4. Joint responsibility

The authorities need to realize that no limited or local reasons can justify the retention in ordinary work of the worker who can render better service by writing. It may be a sacrifice to allow an experienced worker to be taken away from the regular work of the Mission. But unless all Missions co-operate to fulfil their joint responsibility in this matter, no programme of advance can ever be carried out.

5. Annual allotments

When they make their annual budgets each Missionary Board or Missionary Society, at the Home Base, should under the head of 'Literature' make a definite allotment of funds for Christian literature, so that a regular, guaranteed income for the support and extension of Christian literature in India and Ceylon shall be provided, and it shall be known clearly what financial resources are available for this form of missionary endeavour.

These allotments might be given to a small central organization for Christian literature at the Home Base; or they might be placed at the disposal of the Mission Boards, Councils, Committees or Synods on the field for use in literary work.

6. The central agencies

Probably the best central agencies in America and Britain will be the Literature Committees of the Foreign Missions Conference of North America and of the Conference of Missionary Societies in Great Britain and Ireland.

To these two central agencies all the annual subsidies for Christian literature might be paid; and by them they would be administered with special knowledge of the various problems, and in direct communication with the Literature Committee of the National Missionary Council for India.[1]

Co-operation in this simple, practical fashion among the Missions on the field, and by the Missionary Boards and Committees at the Home Base may not meet the whole of the urgent needs of the situation. But such co-operation will provide at least a small number of writers who can at once give their whole time to the production of books and tracts. It will give Publishing Societies aid in the issue of books and tracts which are already in their hands in manuscript; or are being written; or which will be written during the next two or three years, if there is some certainty that funds for publishing will be available when the manuscripts are ready to go to press. It will enable a definite Programme of Advance, to be carried out; and the

[1] NOTE 1.—Some such arrangement will be required to deal with grants for literature in China and Japan, but it is beyond the scope of this volume to make more detailed suggestions for the organization required at the Home Base. *The Programme of Advance* outlines the simple organization which will be required in India to administer funds sent out as soon as those funds reach any considerable amount. Meanwhile the Literature Committee of the National Missionary Council has appointed a small special Sub-Committee to deal with all matters arising out of this survey.

NOTE 2.—*The Programme of Advance* prepared under the direction of the Literature Committee of the National Missionary Council shows definitely what new work ought to be undertaken at once and can be undertaken if funds are sent out.

accidental and haphazard methods by which books and tracts have been written and have been published in the past, often too late to serve the purposes which inspired them, will be replaced by a wise, and united Christian foresight and purpose.

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Bind at end

Board for Tamil Christian Literature Report for 1930

NOTE.—Tamil is the language of about twenty millions of people in South India and Ceylon, and of many thousands in Burma, the Straits Settlements, South Africa, Fiji, and the West Indies. *More than two million Tamils can read.* There are over a million Tamil Christians, of whom half are Roman Catholics. *About 250,000 Tamil Christians can read.* But a complete set of the Christian books existing in the Tamil language, to tell the Hindu of Christ, to build up Christian character, to explain the Bible to the Christian teacher or preacher or Biblewoman, would not cost five pounds and migh' fill a couple of shelves. Very many of these books are imperfect and out of date. Nearly all are very brief. Yet every missionary knows how 'the preacher in print', who never wearies and never falls sick, has again and again gone into homes where no missionary can go, and called men and women to Christ who would never have listened to a Christian address. Considering these things, the nine leading missions working in the Tamil country, and the Christian Literature Society and the Religious Tract Society, united to find the salary and set one man free to give his whole time to writing needed books. They selected the Rev. A. C. Clayton for the post and Mr. Clayton has been at this work since February 1907.

Mr. Clayton's work in 1930

The year 1930 was the 24th year of this appointment. I am deeply thankful to have been able to

continue so long in it after some fifteen years of Tamil District work.

My work during 1930 illustrates the variety of demands for literature in these days.

For Tamil preachers and teachers the translation of *Paul, herald and witness* was begun. A Tamil friend undertook to prepare the first draft and this would have been a great help. But during the year he was only able to find time to do about a fifth of the book, so the arrangement had to come to an end. I expect to complete the work during 1931.

For **teachers** in Tamil schools a second edition of the Tamil version of the *Second Book* of my *Graded Bible Lessons* was put through the press. The opportunity was taken to give this Book a thorough revision.

For **general Tamil readers** I revised and put through the press two books.

The first was a new edition of the Tamil rendering of *The Practice of the Presence of God by Brother Lawrence.* The first edition was in 1927, but as a new edition was called for it was thought well to give some time to making it a better translation than the first edition was.

The second book was a Tamil translation of *A gentleman in prison*. This is the autobiography of a Japanese criminal who murdered a geisha girl and escaped. Another man was arrested and condemned for the crime. The real murderer heard of this by accident, and to save the innocent man gave himself up and proved his own guilt when his judges disbelieved him. While waiting for execution he was

converted by reading of the death of Jesus Christ. The story is remarkable in itself and remarkably well told. The Tamil rendering had been prepared by a Tamil lady, and it was worth while spending a good deal of time on the proof reading, for the thoughts of this 'Gentleman in Prison' on Jesus Christ are original and awakening.

For health workers

Another Tamil book which has taken far more time to read and correct for publication than was expected is *First Aid in Childbirth.* This is the second part of a very able book by Dr. Gertrude Campbell of Delhi. Educated India is seeking to do more to lessen the perils of childbirth to Indian mothers, and this book should give to those who read Tamil only the information they need to render first-aid to mothers at the time the child is born and to prevent some of the ills that befall through ignorance of the perils of blood-poisoning and carelessness of cleanliness.

For village welfare

Amid the political discussions of the day it is interesting to note that some attention is being given to the welfare of the villager. There are 500,000 villages in India and all that tends to the prosperity of the villager has direct effect on the prosperity of India. Missions have been prompt to take their part, even to take the lead, in the attempt to benefit the villager. The *Tamil Village Series* which the Christian Literature Society publishes in union with the Religious Tract Society has been very useful and popular for

this purpose in the Tamil country. During 1930 two new numbers have been published, both written by me. One is based on information supplied by experienced doctors about *Cholera.* It is in dialogue form and deals with some old village beliefs and superstitions, and tells of modern medical methods of fighting the disease.

The other is on the prosaic subject of *The advantage of rearing good fowls* instead of the scranny chickens that lead an underfed existence in the Indian village. It is the outcome of information supplied by a missionary who has taken the trouble to import fowls from America and has given a fine object lesson in thrift by rearing them profitably himself.

For teachers who use English

I have seen the third edition of my *First Book of Graded Bible Lessons* through the press during 1930, and it has been revised thoroughly.

For new missionaries

The first edition of *Spoken Tamil,* an introduction to the Tamil language for Westerners, especially for missionary new-comers, was published in 1926, and the edition of 500 copies has been sold out. With the aid of the criticisms and suggestions of some who have used the first edition I have rewritten the book and a new edition is now passing through the press.

At the request of the Board for Examinations I have also begun the preparation of a new edition of Arden's *Grammar of Common Tamil,* and am trying

) make it into an account of the structure of Tamil 'hich shall clearly and sufficiently meet the needs of 1ose who are in the first and second years of their tudy of the language. I hope that the new Grammar 'ill be ready before the end of 1931.

'amil Handbills, etc.

A number of *Tamil Handbills*, some reprints and one ɪr two new, have been put through the press, and have read and advised the Christian Literature ;ociety regarding the merits of some 37 manuscripts, 1ost of them in Tamil.

A. C. Clayton.

Cash Statement of the B.T.C.L. for

						Amount			Total		
						RS	A	P	RS	A	P
Jan.	1	By balance at Bank									
,,	9	,, Church of Scot-land, First	83	2	11				5,812	7	4
Apl.	16	,, ,, ,, Second	83	12	0						
,,	16	,, ,, ,, Third	112	8	0						
July	15	,, ,, ,, Fourth	140	0	0						
Oct.	15	,, ,, ,, Fifth	140	0	0						
						559	6	11			
Feb.	18	,, C.L.S. London Jan.-June	1,000	0	0						
Aug.	28	,, July-Dec.	666	10	8	1,666	10	8			
,,	1	,, ,, Madras ..				1,500	0	0			
Feb.	16	,, C.M.S. First	109	1	5						
June	16	,, „ Second	109	1	5						
Aug.	15	,, ,, Third...	109	1	5						
Nov.	17	,, ,, Fourth	109	1	5	436	5	8			
Mar.	25	,, C.I.G.M.				75	0	0			
,,	25	,, A.M.M. First	225	0	0						
Nov.	15	,, ,, Second	225	0	0	450	0	0			
Apl.	16	,, W.M.M.S.				536	2	0			
July	14	,, R.T.S. £30 ...				402	1	6			
Nov.	11	,, Arcot Assembly ...				300	0	0			
,,	17	,, L.M.S. £30 ...				405	10	2			
									6,331	4	11
Jan.	25	,, repayment of Fixed Deposit with interest ...							4,680	0	0
June	30	,, Bank's interest ...				49	0	0			
Dec.	31	,, ,, ,, ...				58	0	0			
									107	0	0
		Total ...				...	...	...	16,930	12	3

the Year ending December 31, 1930

			Amount			Total		
			RS	A	P	RS	A	P
		To consolidated salary and allowances of Tamil Literature Missionary; January to December, 1930 ...				6,000	0	0
Feb.	10	,, travel to annual meeting.				55	15	0
,,	,,	,, cost of new account book				2	14	0
Mar.	22	,, printing annual report ...				18	8	0
Apl.	15	,, W.M.M.S. on account of retiring allowances of Mr. A. C. Clayton £11 at 1-6. ...				146	11	0
June	20	,, Bank's postages ...	0	12	6			
Dec.	,,	,, ,, ,, ...	0	13	6	1	10	0
		,, Total expenditure ...				6,225	10	0
Jan.	16	,, Fixed Deposit for 12 months at 4 per cent towards Passages and Furlough ...				5,000	0	0
						11,225	10	0
Dec.	31	,, balance at Bank ...				5,705	2	3
		Total ...	...	...	...	16,930	12	3

Audited and found correct

Kodaikanal,
January 21, 1931

C. F. LIPP,
Auditor

B.T.C.L. 1931

The Board consists of the following :—

(1) One representative from each of the contributing Societies except C. L. S.

A.B.C.F.M. Madura Mission ...	... Dr. J. J. Banninga, Pasumalai.
Arcot Assembly ...	... Rev. E. Savariravan, B.A., Vellore, North Arcot.
Ceylon and India General Mission ...	... Rev. H. Merriweather, Satyamangalam, Coimbatore District.
C.M.S.	... Dr. A. J. Appasamy, Pallavaram, S.I.Ry.
Church of Scotland	... G. V. Job, Esq., M.A., L.T., Church of Scotland High School, Chingleput.
L.M.S.	... Rev. T. C. Witney, B.A., L.M.S., Salem.
R. T. S., London ...	... The Secretary, 4, Bouverie Street, London, E.C. 4.
Wesleyan Mission ...	... Rev. V. Vethanayagam, 25, Muthu Mudaly Street, Vepery, Madras.

(2) Representatives from the Madras C.L.S. in union with the M.R.T. & B.S.

Miss Black ...	... P. O. Box 501, Park Town, Madras.
Rev. A. O. Brown ...	... Wesleyan Mission, Tiruvallur, Chingleput District.
Rev. S. M. Devadoss.	... Wesleyan Mission, Poonamallee.
G. S. Lodge, Esq. ...	... P. O. Box 501, Park Town, Madras.
Rev. W. E. H. Organe, B.A., B.D.	... P. O. Box 502, Park Town, Madras.
Rev. T. Subrahmanyam	... Wesleyan Mission, Vandalur.
Mrs. Sundara Raj	... P. O. Box 501, Park Town, Madras.
S. J. Theodore, Esq., M.A.	... Christian College, Esplanade, Madras.

W. H. WARREN, ESQ. ...	P. O. Box 501, Park Town, Madras.
REV. L. WATTS	Strict Baptist Mission, Madavakkam Tank Road, Kilpauk, Madras.

(3) The Tamil Literature Missionary.

REV. A. C. CLAYTON (*Secretary*). Otmoor, Kodaikanal, South India.

Executive Committee of the B.T.C.L. appointed 1931

REV. W. E. H. ORGANE, B.A., B.D.	P. O. Box 502, Park Town, Madras.
S. J. THEODORE, ESQ., M.A. ...	Christian College, Esplanade, Madras.
G. S. LODGE, ESQ. ...	P. O. Box 501, Park Town, Madras.
REV. L. WATTS	Strict Baptist Mission, Madavakkam Tank Road, Kilpauk, Madras.
REV. A. C. CLAYTON (*Secretary*)	Otmoor, Kodaikanal, South India.

Missions and Societies supporting the Tamil Literature Missionary, 1931

	£	Rs.
American Madura Mission ...	... 30	... 450
Arcot Assembly	... 19	... 250
Ceylon and India General Mission	... 5	... 75
Christian Literature Society (London)	... 100	... 1,332
,, ,, ,, (Madras)	... 100	... 1,500
Church Missionary Society ...	... 40	... 436
Church of Scotland Mission ...	... 40	... 436
London Missionary Society ...	... 30	... 405
Religious Tract Society (London)	... 30	... 405
Wesleyan Missionary Society ...	... 20	... 270
Total	... 414	... 5,559

[N.B.—*Some Missions pay in sterling and some in rupees. The column in rupees represents approximately the amounts that will come to the credit of the B. T. C. L. in its current account in Madras. It may need some revision as the year goes on.*]

24th Annual Meeting

The 24th Annual Meeting of the Board for Tamil Christian Literature was held in the Library of the Christian Literature Society, Madras, on Tuesday, February 4, 1931, beginning at 4-30 p.m.

Present: Dr. Appasamy, Miss Black, Messrs. Devadoss, Organe, V. Vedanayagam, Warren, Watts, Witney, and Clayton (*Secretary*).

Apologies for absence were received from Dr. Banninga and Messrs. A. O. Brown and G. V. Job.

I. **Chairman.** Mr. Watts was elected Chairman. The meeting was opened with prayer.

II. **Minutes of last meeting.** The printed minutes of the last Annual Meeting having been circulated by post were taken as read.

III. **Report of work in 1930.** The Report of Mr. Clayton's work in 1930, the 24th year of his appointment as Tamil Literature Missionary, was approved and is to be printed and circulated as usual.

IV. **Accounts—1930.**

(i) The statement of accounts for 1930, audited by the Rev. C. F. Lipp of Gulburga, was accepted and is to be printed in the Annual Report.

(ii) The Secretary pointed out that the income from subscriptions in 1929, the last normal year, was above Rs. 7,100.

In 1930 it fell to Rs. 6,331.

In 1931 it seems probable, as shown on page 9, that the subscriptions will be about Rs.5,559, nearly Rs. 800 below the minimum expenditure.

(iii) Only the balance on the Current Account and the sum already in the Passages Fund make it possible to carry on, provided that there is no further decrease in the subscriptions, and no serious increase in expenditure.

V. **Passages Fund.** The Secretary reported that the Passages Fund, formerly called the Reserve Fund, for passages to and from England and for furlough allowances, amounts to Rs. 5,500 and is on Fixed Deposit at the Bank.

VI. **Mr. Clayton's work for 1931.**

Tamil

(*a*) i. *Paul, herald and witness.* Tamil Translation.

ii. *A gentleman in prison.* By Mrs. Vyakulam David. Completion of revision, editing and proof reading.

iii. *A pageant of prophets.* By Miss Sundaram, B.A., L.T. Revising and Editing.

iv. *Onesimus.* By the Rev. M. S. Taylor. Revising and Editing.

Tamil-English

(By request of the Board for Examinations.)

i. New edition of *Spoken Tamil*, for first year missionary students.

ii. Revision of Arden's *Grammar of Common Tamil* to make it a text-book for first and second year missionary students.

iii. Graduated Reading Book to accompany the above.

(*b*) There was considerable discussion as to the possibility of Mr. Clayton giving part of his time to organizing and encouraging the

production of new Tamil Christian literature by other writers.

(*c*) It was agreed to ask the M. R. C. C. to co-opt Mr. Clayton as an Honorary Member so that he may be able to take part in the discussions and plans for new Tamil Christian literature.

(*d*) It was agreed that before furlough Mr. Clayton shall do what he can to secure new publications from other writers, without interfering unduly with the preparation of the books for new missionaries studying Tamil assigned to him as his special work before furlough.

(*e*) It was agreed that after furlough Mr. Clayton shall arrange in consultation with the C.L.S. to give a definite part of his time to planning new Tamil Christian literature and securing writers.

(*f*) If Mr. Clayton is co-opted to the M. R. C. C. or put on its Literature Committee, the B.T.C.L. shall pay Mr. Clayton's travelling expenses to attend it.

(*g*) *N.B.*—After the meeting a suggestion was received from the M. R. C. C. that Mr. Clayton should become editor of a series of Tamil Commentaries on books of the Bible, writing some himself and persuading others to write others. This suggestion was submitted to the Executive Committee of the B.T.C.L. and fully approved. This will indicate Mr. Clayton's work as soon as the Tamil grammars are completed.

VII. **Mr. Clayton's furlough in 1932.**

Furlough was sanctioned for about seven months, including passages, to begin in April 1932. The exact dates to be fixed later.

VIII. **Continuation of Mr. Clayton's appointment after 1932.**

(i) The Secretary reported that replies received from the contributing Missions and Boards showed that they were unanimous that his appointment as Tamil Literature Missionary should be continued for a sixth term of five years, 1932–37.

(ii) The annual meeting unanimously agreed that the W. M. M. S., London, should be asked to continue to lend the services of Mr. Clayton as Tamil Literature Missionary for the five years 1932–37.

(iii) Mr. Clayton agreed, subject to reference to the W. M. M. S., London.

(iv) Mr. Clayton was authorized to correspond with the W. M. M. S., London.

IX. **Executive Committee.** The following were elected the Executive Committee till the next Annual Meeting :—

G. S. Lodge, Esq.
Rev. W. E. H. Organe
S. J. Theodore, Esq.
Rev. L. Watts
,, A. C. Clayton (*Secretary*).

X. **Chairman of the B. T. C. L.**

The Rev. L. Watts was elected Chairman of the B. T. C. L. till the next Annual Meeting.

XI. **Other business.**

There was no other business.

A. C. Clayton,
Secretary, B.T.C.L.

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